

Presbyterian Inquisition;

As it was lately Practised against the
PROFESSORS
OF THE
COLLEGE
OF
EDINBURGH

August and September. 1690.
In which, the Spirit of *Presbytery* and their present
Method of Procedure, is plainly discovered, Mat-
ter of Fact by undeniable Instances cleared, and
Libels against particular Persons Discussed.
(By) *Alex. Monro* M.D.

For the mouth of the wicked and the mouth of the deceitful are opened
against me, they have spoken against me with a lying tongue: They com-
passed me about also with words of hatred, and sought against my person
a Cause. Ps. 109. 3. 23.

LICENSED, Nov. 12. 1691.

L O N D O N,

Printed for J. Hindmarsh at the Golden-Ball in
Cornhill. 1691.

ADVERTISEMENT.

When the Reader considers what's said in the following Sheets, he will find the Title exactly agreeable to the Book; and if that seem odious, it's not to be Imputed to the Author of this Narrative, but to one of the Visitors; who in the face of the Court, Declared, That their Method of Procedure was an Inquisition; and the plain Truth is, he was so Happy in the choice of the Word, that it would have been unreasonable to have chang'd it.

The Reader is also desired to take Notice, that by the Witnesses mentioned in the last Paragraph of the Preface; are to be understood, only such as were Examined against those Masters of the Colledge, whose Tryals are not yet Published; for all the Art and Industry of the Party, could not so much as procure one Witness to Appear against the two Doctors, whose Libels, Answers, and Sentences, are here Related.

LICENCED BY THE SENATE.

Printed by J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard.

1701.

THE PREFACE.

I Was present at *Edinburgh* when the University there was lately *Visited* by the *Presbyterian Party*, and was Witness to all that past at the *Tryals* of the *Principal* and other *Masters*; and the Accounts of it having since fallen into my hands, and I knowing them to contain nothing but Matter of Fact and down right Truth, thought fit now to Publish them; not to *Continue*, or *Excite Faction* or *Revenge*, but to Vindicate Innocent Men, from the *Calumnies* and *Slanders* that have been of late Charged upon them. If the *Presbyterians* had not Industriously *propagated abroad*, the Idle and Impertinent Stories they *invented at home*, these *Papers* had never seen the *Light*: It is indeed with great Reluctancy, that I give the *Transactions* of that late *Visitation* any room in my Memory; but since the *Clamours* of a *Factionous Party* constrain Men to defend themselves: It is but just to return *such Answers* as may undeceive well meaning People, and expose the *Injustice* of that *Inquisition*: It being so easie a thing to make it appear, That the *Masters* of that *Universities* greatest Crimes, were their *Places* and *Preferments*.

Because in the following Papers, mention is often made of a New Test, that the Parliament appointed for all University Men; it may not be improper once for all here in the beginning, to tell what that Test was; for this then let it be remembered: That the 17 *Act Parl. 1. Sess. 2. July 4. 1690.* Earl Melvil Commissioner, appoints; That no *Master* or *Professor* in any *College* or *School*, shall be allowed to continue in the Exercise of his *Function*, but such as do Acknowledge and Profess,

A

and

2
*Westminster
Confession.

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and shall Subscribe the Confession of Faith *, Ratified and Approved by this present Parliament; and also, shall Swear the Oath of Allegiance to their Majesties; and withal, shall be found to be of Pious, Loyal, and Peaceable Conversation, and of good and sufficient Literature, and Abilities, for their Respective Employments; and submitting to the Government of the Church now settled by Law — and are well Affected to their Majesties, &c.

Again, by Act 38. Sess. 2. Parliament, 1. Gulielm. & Mari. July 21. 1690. Melvil, Commissioner, all persons who are bound to Swear the Oath of Allegiance, are also obliged to Subscribe this Assurance, as they call it.

I A. B. Do in the Sincerity of my Heart, Acknowledge and Declare, that their Majesties King William and Queen Mary, are the only Lawful, Undoubted Sovereigns, King and Queen of Scotland, as well de jure, as de facto, and in the Exercise of the Government: And therefore I do sincerely and faithfully, promise and engage, that I will with Heart and Hand, Life and Goods, Maintain and Defend Their Majesties Title and Government, against the Late King James, his Adherents, and all other Enemies; who, either by open or secret Attempts, shall Disturb or Disquiet Their Majesties in the Exercise thereof.

These were the Instructions which the Parliament by their Acts gave to the Visitors; and a considerable number of them being Presbyterian Ministers, were not wanting in their Diligence to screw up every thing to the greatest height, against the Episcopal Masters, and to make them feel the severe effects of Presbyterian Power and Malice; as appeared by a Printed Warrant, or rather Proclamation, in their own Names, in which, they Require and Command,

Messengers to pass to the Mercat Cross of Edinburgh, upon a Mercat day, betwixt Ten and Twelve a Clock in the Forenoon, and immediately thereafter, to the most patent Gate of the University of Edinburgh, and sicklike to pass to the Mercat Crosses of Edinburgh, Haddington, Duns, Green-Law, and Lawder, Jedburgh, Selkirk, Peebles, Linlithgow, and Stirling, and there at after open Proclamation, &c. To Summon, Warn, and Charge, the Princespal, Professors, Regents, and

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and all **Others**, Masters of the University of Edinburgh, and Schoolmasters Teaching Latin in the said Town, &c. — To Compare before the Committee of the said Visitors, &c. — The 20 day of August next to come, at Ten a Clock in the Forenoon, to Answer and Satisfie the said Committee, &c.

And likewise the said Commissioners, do hereby Require the said Messengers, at the same time and place, and in the same manner, to Summon, and Warn, all the Leidges, who have any thing to object against the said Principal, Professors, Regents, Masters of the said Universities, and School-Masters — To Compare before the said Committee, the said day and place, to give in Objections against the Principal, Professors, Regents, and others aforesaid — Requiring in like manner, the Messengers, Executors of this present Warrant, not only to Read Publickly the same, and the Citation to be given them, at the said Mercat Crosses and Colledge Gate; but also to leave Printed Copies thereof, affixt upon the Mercat Crosses of the Head Burghs, and upon the most patent Gates of the said Colledge. Lastly, Requiring the said Messengers to Return the same, with formal Executions and Indorsations thereof, duly Subscrib'd by them before Subscribing Witnesses — For doing of all which, these Presents shall be their sufficient Warrant. Given at Edinburgh, July 25. 1690. And Ordains these Presents to be Printed, Extracted forth of the Records, by me

Tho. Burnet

1. Here you see a vast deal of *Pomp and Parad*, to Usher in this *INQUISITION*; open Proclamation was made at Mercat places, a sufficient indication of what might be expected afterwards from them: All the Leidges are Warned, and Summoned to come in, and make what Objections they can, against the Masters; sure if the Visitors want Men to Accuse these Masters, it cannot be ascribed to their want of Industry to procure them.

2^{dy}. The great Zeal these Commissioners had to purge the Universities from Malignants*, made them upon all occasions stretch the words of their Instructions, far beyond their ordinary and usual signification. When some

* As they are pleased to call all Episcopal men.

enquired whether by that part of the *Test*, which requires to submit to *Presbytery*, were meant only, a quiet and peaceable living under that Government, or if it imported any thing farther: Some of the Commissioners plainly told, that by that Clause of the *Test*, was also meant, That every Master should thereby Declare the Presbyterian Government, to be preferable to any other whatsoever, and the only Government left by Christ and his Apostles in the Church, and warranted by Scripture.

By the same Spirit of Presbyterian Moderation, some of the Commission Declared; that by the *Acknowledging* and *Subscribing* the *Westminster Confession of Faith*; is not only meant an owning of it, in so far as it is a System of Theologie conform to the Holy Scriptures, and one of the best designed for distinguishing the Reformed Church, from these Hereticks and Schismatics that now disturb it; but that it also imports, an absolute owning of every particular Article thereof, as the only and most perfect Confession, that hath been or can yet be composed; and that therefore it was to be *Acknowledged*, *Professed*, and *Subscribed*, without any Limitation, Restriction, or Reservation whatsoever.

The Visitors might have been well assured, That no Master or Professor of any Conscience, who had been *Episcopally Ordained*, or acquainted with the Primitive Constitution of the Church, could any ways comply with Conditions so Rigid and Severe.

It had been soon enough then, for the *Presbyterians* to have fled to their old *Experimented* way of *Libelling*, when the Masters had stood their ground against that *New Test*, which Originally had no end, but to make *vacant places*. But the *Preachers* of that Party (Members of the Visitation) judged it more convenient, Boldly and Indefatigably to Calumniate the Professors, lest if they had been turned out for mere and just Scruples of Conscience, the People should have murmured and complained; The Body of Mankind often believe the *first and loudest Reports*, few of the People being capable, willing, or at leisure to Examine the Truth of things, and since now the *Faction* had got the uppermost, and had Power in their hand, they enquire into all things that might make the *Professours* odious to the City or Nation, and thought fit to let them feel the effects of their *Rashness*, if

in all their Life time, they had been once spoke against the *Imposture or Enthusiasme* of that Sect.

The *Presbyterian* Preachers (who earnestly wished to be Employed in the *Toyl and Drudgery* of this Affair) made it their Business to search into all the Actions of the *Professors* Lives; especially such as were capable to be *Transformed* into a *Libel*; and having the Assistance and Zeal of some of the *New Magistrates* of *Edinburgh*, to second their Endeavours, it was ealie to foresee what Quarter they might expect, who differed from them: And this was no difficult Province for *Presbyterians* to mannage, considering the Nature of their Discipline, and their present Constitution; The most innocent things have two handles, and some Men industriously seize the worst: But because they pretended to be most Accurate Reformers, they would therefore do their work thorowly, and strip their Opposers as bare of their Reputation and Good Name, as of their Livelyhoods and Preferments; and having now got the Church's Jurisdiction and Revenues into their hands, it was not safe for them to want the Government and Possession of the *Seminaries of Learning*: And therefore the *Presbyterians* that Preached before the *Parliament*, never forgot to Exhort such as were in Power speedily to Reform the *Universities*; which is no less in their Language, than to plant them with *Presbyterians*; To accomplish this, it was necessary to Represent the Masters of *Univerlities* under the *Episcopal* Constitution, as very *Ill Men*, Enemies to the Godly, *Socinians*, *Papists*; now the People could not discern when they spoke Contradictions, for tho' *Socinianism*, and *Popery*, be two opposite Points of the Compass, yet some of their *Emissaries* scrupled not, among the *Gossoping Sisters*, and at other more *Publick Meetings*, to Accuse one and the same Person of both.

* Viz. Dr. Mon-
ro.

When the Government of the *City of Edinburgh*, was lodged in the hands of the first and best order of Citizens and Gentlemen; the Masters of the Colledge had all the Encouragement that they themselves could wish; They lived in all Tranquility and Freedom during the Administration of Sir *Magnus Prince* and his Predecessour, Sir *Thomas Kennedy*; They made it (both of them) their Business to preserve the Order, Fabrick and Revenues of that House; they omitted no occasion of Supporting the Honour and Reputation

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putation of its *Masters*; as well as of discouraging what ought to be reprov'd, and timorously amended; whenever there was the least ground for it. The *Masters* of the College in that Period, had nothing to do but carefully to look after the *Manners* and *Proficiency* of their *Students*; for the *Courtenance* of the *Magistrates* and their generous Inclinations to Propagate *Learning*, did so secure and guard the *Professors*, against the little efforts of censorious and calumniating *Fanatics*, that they could not contrive how to be more happy in their *Stations*: For these *Gentlemen* knew what an Ornament their *Univerſity* was to the *City* and whole *Kingdom*, how necessary *Freedom*, *Contentment*, and *Retirement* are to the attainment of *Learning*: and therefore they were so far from vexing and disturbing them, that they heaped upon them all marks of *Honour* and *Regard*.

Others (shuffling themselves into the *Magistracy* under the Covert of such *Commotions* as necessarily attend all great *Revolutions*) had not the same view of things. They thought their *Business* was to *Reform*, tho' they knew not what; and this *Reformation* was regulated by such *Oracles* as managed their *Councils*, and the *Responses* were always given by *Interest*: Hence they seemed to mind nothing so much as the disturbance of that *Seminary*: Sometimes they thought that they might manage the *Discipline* of the *House*, without considering the *Masters*; sometimes they thought they might by themselves, without the *King**, or any formality of *Tryal*, remove and displace them at their Pleasure; Sometimes they pick'd Quarrels with the *Students*, of purpose to accuse their *Masters*: sometimes they would contrive odd and phantastick Schemes of *Discipline*, and it is not easie to imagine into what freakish Humours, silly Conceits, and little Tricks this Fancy metamorphos'd it self in the space of two Years. But those Attempts serv'd only to make *Citizens* of the best Sense and Quality, some of them to Laugh, and others to Lament, that the *Professors* of the *Liberal Sciences* should be so treated by such illiterate Base-bodies. For generally the *Citizens* of *Edinburgh* are not only Affable, Kind and Courteous to the *Masters* of that College, and to *Learned Men* in general; but also very forward to promote the *Interest* of that *House*; The original *Erection* whereof is owing to their *Charity*; and they have frequently since the *First Foundation*, augmented

* Altho' the ordering of Colleges be, as themselves acknowledge, an inherent Prerogative of the Crown.

mented its *Revenues, Books and Curiosities*: And there are but few of them but retain a tender esteem of its great Worth and Advantage, and the Escapes and Preposterous Dealing of some of them; in this Critical Juncture, is not at all to be laid to the Charge of the Body of the People, who have always valued the Masters of the College as they did the Education of their Children, than which nothing is of greater consequence to themselves, or the Societies in which they live: The Presbyterian Ministers, finding the Endeavours of their Magistrates too slow to serve their ends; and that they were frequently baffled in those little Skirmishes with the Masters, importuned the Leading Men of the Party, to procure such an Act of Parliament as might best serve their Designs against the Universities,* and lest the Masters should Comply with the Civil Government, a New Test was so ordered, that none but Presbyterians could comply with it, and even such, if ever they had but submitted to Episcopacy, were not allowed to hold their Places, but in a most precarious manner.

* Vid. Acts
Parliament,
Pag. 1. & 2.

The Masters of Universities complain justly of two things. First, That they were obliged to take Oaths that the rest of the Clergy of the Nation were not bound to take. Whereas any Legal Test should reach all or none. Secondly, That this Test should contain not only their Allegiance to the Civil Authority, but also their hearty Submission to the Presbyterian Government and the new Model of it in Scotland*. Thus the Presbyterians were very sure, that if they did not thrust them out by the First, they could not fail to send them Packing by the Second, especially since the last Clause of the New Test obliged them to submit to Presbytery, which is no less than to give themselves up to all the Decisions of the Consistory.

* Which differs
vastly, not only
from all Presbyterians abroad,
but from all
their own former
Constitutions.

It was not to be expected but that the Presbyterians would quickly possess themselves of the Universities, since the Ecclesiastical Government was lodged in the hands of a few of them, by an Heterocline kind of Prelacy never before known in the Church*. Yet it may be fairly presumed, that for their own Honour and Interest, they should have vacated the Seminaries of Learning at least by degrees; and not have pulled them down all at once: but the fiery Spirit of that Faction endures no delays. Yet lest the People should find fault with their Precipitancy, they were to manage their Game with some Plausible Pretences: If any of the Masters were observed to

* Vid. Act of
Parliament,
Sess. 1. Gul.
& Mar. Appointing 60
Presbyterians
instead of 14
Bishops-----
to Govern the
Church of Scotland: by an
Arbitrary Power,
whence there
was no Appeal,
no, not to the
King himself,

have

have had but any Kindness for the *Order and Rites of the Primitive Church*, or ever to have but spoke slightingly of their *New Discipline*; such were to be *Expelled the College with Disgrace*, clothed first in *Beast-Skins*, and then *exposed to the Rabble*: Their Places and Preferments were *Sacrific'd to Presbyterian Covetousness* and *Sacrilege*, and their *Honour and Good Name*, to their *Vanity, Pride and Revenge*; It was not enough to have them *removed*, unless it was with *Offensation and Triumph*. They would fain persuade the present Generation, that they value *the other World* more than their Neighbours do, but yet they never neglect any *Methods, right or wrong*, to secure the *Interests* of this.

* Viz. D. M. It was not unpleasant to some Spectators to behold at what pains the *Presbyterian Preachers* were to patch up *Labels* against the Masters, going from House to House, from one Company to another, enquiring into the most minute Actions of their former Lives. Some of the Masters, * they were so keen against, as to run back the *Inquisition*, as far as their Childhood, entertaining Persons of Quality with the *Opinions and Erroneous Conceits* they alledged them then to have had. And besides that, they had the true Art of *Transforming* the most laudable Practices, into suspicious Designs; They pretend to pry into the *Secrets of their Hearts*, *Accusing them as Reprobate and Wicked Men*; *Popishly affected, Enemies to the Godly, Friends of the Idolatrous Liturgy of the Church of England*, and *Despisers of all true Piety and Devotion*; for that to be sure is the Monopoly of their own gifted and select Tribe.

This is the *Mischievous* and usual effect of *Bigottry*, it changes the *Soul* (the luminous Part of Man) into a *Dungeon of Passion*, and *Self-conceit*, it debases the *Generous Spirit of Christianity*, into *Servility and Superstition*, it blocks up all the *Avenues of the Mind*; you may as well Preach to the *River of Forth* to stop its Current, as desire them to listen to calm Reasonings, to weigh the *Justice or Injustice* of what they do against these of a different Opinion; Nor is there any *Set upon Earth* in whose actions the sad Effects of *Prejudice and Imagination* are so legible as in this *last Edition of Presbytery in Scotland*. They complain of all Degrees of Power when it is not in their own keeping: The most innocent Commands of their *Lawful Superiours* are insupportable
grie-

Grievances, * and the Canons of the Universal Church, are but Superstitious Encroachments upon Tender Consciences: They Declaim perpetually against Arbitrary Power, and yet nothing escapes their Cognizance; and they only are Judges of the Punishment that every little Offence deserves; nay frequently, the *most Commendable Actions* are made Offences, for there is nothing so remote from Ecclesiastical Censure, but what is hooked in by them, in *Ordine ad Spiritualia*.

even to Enjoy Ecclesiastical Benefices, only upon the Condition of but Living Peaceably; for which they were to find Surety under Penalty of about 330 Pound Ster. Those few who Embraced the King's Goodness in this, were Declaimed against by the whole Faction, as Deserters of God and his Cause, and a Book was Printed and Published that same year, (by the Approbation of the whole Party, as the Author says) to prove that to engage in or observe such a Condition, is Inconvenient, Scandalous, and Sinful.

They pretended the State could neither make Peace nor War, without the Interposul of the Kirk, for it fell under *their* Consideration, as a Case of Conscience: Act and Declaration against the Act of Parliament: July 28. Anno 1648.

This needs no Explication to such as have lived where *their* Discipline prevails; when Religion and its Doctrines are made subservient to the *Tyranny* and *Caprice of Self-designing* Men; it loses its *Natural Beauty* and *Use*; The greatest *Blessings* of Heaven, are by the *Wickedness* of Men changed into *Curses*, and the *Light* of the Gospel made to *Truckle* under the Designs of *Darkness*: The Passions of *Pride* and *Revenge* that it deligned to *Mortifie*, are *Advanced* and *Encouraged*, but the *Wisdom* that is from above, is first *pure*, and then *peaceable*, *gentle*, and *easy* to be entreated, *full of mercy*, and of *good works*, *without partiality*, *without Hypocrisie*; 'tis sad to consider how much the People are diverted from considering, *Believing*, and *Contemplating*, the Pure and undisguised Design, Faith, and Morality of the *New Testament*, by Fooleries and Novelties, that have no Natural Tendency, but to divide *Christendome*, and corrupt the simplicity of that *Faith* once delivered to the *Saints*, and instead of that *Beautiful Worship*, by which our *Ancestors* in the Primitive and Purest Ages did *Adore* the Creator of Heaven and Earth, there is now introduced a *new Scenical incoherent Rapsodie*; and all this under the pretence of a more *Illuminated* State, and Progress of the Reformation: Just so the *Domists* of old

*When K.C. II. immediately after their Murder of Arch-Bishop Sharp, and Rebellion at Bathwell Bridge Anno 1679. Granted them such an ample Indulgence, as

destroyed the *Power of Godliness*, as well as the *Ancient Forms and Canons* of the *Catholick Church*, under the popular pretence of Reformation.

By the following Sheets, the Reader will clearly see a most remarkable and *undeniable instance*, of the *Partiality and Injustice* of the *Presbyterian Party*, and that they were fully determined *right or wrong*, to find such of the Masters *Guilty* as were not of *their way*; a plain Evidence of this, is the *Report* they made to the *General Commission* of the *Visitation*, in which the Reader will see their *affected Mistakes*, and *Malicious Method* of *Arguing*; particularly in their *Report concerning Dr. Strachan Professor of Divinity*, in the *Colledge of Edinburgh*; They insinuate, *that the Doctor did either believe Transubstantiation or Consubstantiation*, both which determine positively *the manner* of our Saviour's *Presence* in the *Holy Eucharist*, because the Doctor had sometimes said with *Dumandus, praesentiam credo, modum nescio*, but of this more in its proper place. It had been a much more *Creditable, Compendious, and Ingenious Method*, to have turned out the Masters of the *Episcopal Perswasion*, by one *General Act*, it being once determined that they should be *Ejected*, than by so much *Noise and Ceremony*, first to bring them upon the *Stage*, then to kick them off with all the *Affronts and Indignities* they could heap upon them; for Malice it self could have done no more, as you may easily see by some of the *Malicious, Trifling, and False Things*, objected against the Masters.

I cannot guess, why the Masters of the *Colledge of Edinburgh*, should be Treated otherwife than the Professours of other Colledges were: It's true, that City is the *Centre* of the Nation, and the Schools there are most frequented, and if they had not at first apply'd their utmost force against that place, they could not so easily have removed them afterwards, at least such a delay would have put them to the pains of gathering *new Libels*; therefore they were to push their Business with all *Diligence and Vigour*, nothing else but the force of *Interest and Malice* could have made Reasonable Men venture upon such *Scurrilous Methods* as they used and here are Narrated; *Long Libels formed against the Professours, but no Informer or Accuser made known*, a Practice peculiar only to *Courts of Inquisition*: And which, the *Pagan Emperour Trajan*, thought

thought so Inhumane and Barbarous, that he forbid this Method of Tryal against the *Christians*, whom yet he Persecuted; and therefore he Ordered *Plinius Secundus* the Proconsul, to admit no such *Unsubscribed Libels* against the *Christians*, because that this was a Custome of the worst Example, unagreeable to the Reign of *Trajan*, and to the common forms of Justice received in all Nations *; for the Accused ought certainly to know his *Accuser*, lest he, or his Malicious Associates, should shift the Scene and turn Witnesses; The *Accuser* ought also to be obliged to prove his Libel under a Penalty *; It is very hard, to leave Men of Credit and Reputation to the Mercy of every little Informer, who can slip his Collar when he pleases. I know nothing that can Disjoint and Embroil Humane Societies, as this unworthy sneaking Practice; for this kind of Inquisition, is much more Grievous than that of the *Romanists*, this only great difference being Remarkable, That the Severity of the Popish Inquisition is tempered with Canons, and this of Ours, only regulated by the boundless Humour of a few Imperious Rabbits, whose Actions know no Law but the Covenant, and that no other end, but their Ecclesiastical Tyranny.

It was easie to guess what the Sentence would be, when some of those Presbyterian Ministers who were Judged, drudged so much to procure Libels: It is true, the Committee for the Colledge of *Edinburgh*, was for the most part more deeply engaged to the Interest of Presbytery, than they who were sent to Visit other Universities, yet some of them did so abhor this harsh and preposterous Violence; that Persons of Honour and Integrity amongst them, (soon perceiving their Assessors upon this Committee, were not to be guided by common Forms of Justice) left their Meetings, and seldom or never again appeared; such were the *Earl of Louthian*, Lord Secretary *Dunblime*, *L. Keith*, *Sir John Demyffer*, &c. When once they retired, the Masters were left to wrestle with all the Chicanery, and affected Mistakes and Prejudices of their Sworn Enemies; and because some of them did insist upon the same Arguments afterwards at *London*, which they had made use of at *Edinburgh*, therefore those Objections are Represented in their own words, and their most plausible and successful Topics fairly Examined: And since the Masters were not allowed sufficient time to make their Defences, but forced to pre-

cipitate their Answers to many particulars which were jumbled together against them, and which they never heard of until they were sifted before these *Tribunals*: I will therefore take care to pick up all the Exceptions that came to my hand; and now, since the Answers must be made Publick, where I judge them defective or obscure to Strangers, I will Enlarge and Explain them, and that so much the rather, because they thought these Libels of such weight as to keep them upon Record in their Publick Registers.

Indeed, if the Reputation of Innocent Men had been Assaulted, only by spreading Reports and scattering idle Stories among the People, no Man needed to have been at the pains to answer such whispers as flie only the in dark: *Innocence*, and the good Nature of the Citizens of *Edinburgh*, would have sufficiently defended the Masters against secret Reproaches, and Calumny, but now that they are allowed a place in the *Publick Records*, it is but a piece of *Innocent Self-Defence*, to expose the *Weakness* of those Arguments they laid such stress upon, when the *Presbyterian Preachers*, who alone were most Active in such *Libels*, practised such an *Arbitrary Inquisition* upon the *Theatre* of the Nation, what is to be expected from them in the *remote Corners* of the Country? where their Meetings are not *overawed* with the Presence of Persons of Quality, where there is no *check* upon them, nor any *Witnesses* of their *Extravagance*, but the *Lay Elders*, those Grave *Noddies* of their own Ereccion, a new set of *Presbyters* of their special invention, without *Mission* or *Ordination*.

If the *Presbyterian* Government in our Nation, had been *Tempered* by a Modest Dependance upon the State, there had been less place for such *unreasonable Oppressions* and *irremediable Confusions* as are now *too visible*: Nor is it possible to preserve the *Peace of the Nation*; if there lie no *Appeal* from the *Ecclesiastical Consistory*: This was the most *insufferable* piece of *Papery* that *Christian Princes* Groaned under before the Reformation, and therefore they shook off this Yoke too *Grievous to Them*, and to *Their Ancestours*: This *Independent Discipline* as it is managed by our *Innovatours*, is founded upon such *Ambition*, and *Arrogance*, as is inconsistent with *Reason*, and the *Innocent Freedom* of Humane Life, and the

the *Prerogative Royal* of Kings, and instead of promoting *Piety and Peace* among Christians, increases only *mutual Censurings, Factions, Hatred, and Division*, and what else is most opposite to the *Spiritual Tendency, Charity, and Purity* of our Holy Religion.

But when *they themselves* look back upon all the steps and *Pageantry* of that *Visitation*, they cannot but acknowledge they have missed some considerable part of *their Design*; for the *Masters* they were most violent against, are as much Beloved and Esteemed by their former Friends in the City of *Edinburgh* and elsewhere, as ever: They did not think to keep *their places* in defiance of the present Law, nor do they complain so much of the *Illegality* of the *Sentence* against them, being there is now such a Law, as *they could not comply with*, but they have Reason to complain, that there was such a Law made on purpose to turn out some particular Persons, as the *Contrivers* threatened Twelve Months before that Tryal, They hoped (If they were not Treated like Christians and Scholars) they might be allowed the *Civilities* due to Humanity, and the common forms of Justice; now being this Account carries with it the undeniable Evidence of particular Matters of Fact; The Reader may by it discern somewhat of the *Spirit of Presbytery*, and of that *Partiality and Hypocrisie*, that animates their most Solemn Proceedings.

It is not intended by this Preface to Insinuate, that all the *Nobility and Gentry, who were Named to Visit the Universities, by Act of Parliament, were equally inclined to Faction and Injustice*: It is certain, that many of them were averse from such Severities, and particularly my Lord Carmichael President of the Committee for *Glasgow*, Treated the Principal Dr. Fall, and Subordinate Masters there, with all the *Civilities* due to their Merit and Character; for tho' the *Cameronians* in that place had prepared *Libels* against the Regents, yet my Lord Carmichael rejected them with Indignation. And tho' the *Masters* of the University of *St. Andrews* have been Examined with all *Rigour and Severity* (all the Vintners and their Servants, and other Rabble at *St. Andrews*, being Summoned to appear before the Committee, and made to Declare upon Oath, all things that ever they heard or knew of the Masters of that University), yet no Masters

Masters were treated as *Makeshifts*, but the Professors of the Collidge of *Edinburgh*. It's true, nothing but Civility and Discretion could be expected from a Gentleman of my Lord *Carmichael's Honour, Integrity and good Breeding*. And that any Persons of Quality were so *ridiculously Zealous* as to Glory in their *Severities against Men of Learning and Piety*, is, I hope, to be ascribed rather to the *Prejudices* of their Education, than to any *Perverseness* in their Nature.

The Spirit of *Presbytery* hath in it so much *meanness and insolence*, when it is attended with Force and the *Secular Arm*, that it cannot so much as *counterfeir Civility*; wherefore it's hoped that the Nation will speedily shake off this Yoke, which neither they nor their Forefathers could ever bear.

Our Gentry are Men of good Sense and Education; and tho' in the Western Shires some of them are byassed towards this *New and Pedanrick Tyranny*, yet it is not possible to keep even them so much in the dark, as not to see the *Novelty and Vanity* of *Presbyterian Pretences*: And therefore since *Presbytery* began to appear in its true Colours, they have lost the greatest part even of such of them, as they had formerly deluded.

The Presbyterians from abroad have always spoke and written of the Episcopal Constitution with respect and veneration, because they found that the Bishops and their Adherents (especially in England) have been always the Glory and Defence as well as first Promoters of the Reformation. But the through-pac'd western Presbyterians, have lost all Thoughts of any other concern but of their own Model; and tho' it never prevailed in its full force and tendency in any other Church upon Earth, yet they must measure all Mankind by that Standard. There is scarce a little ruling Elder * in the West of Scotland, but expounds the darkest Prophecies in *Ezekiel, Daniel and the Revelation*, with relation to the Covenant and the Reformation wrought by it. This is the great Secret of their Religion, the original spring that sets all their Endeavours in motion. They are a Covenanted People, i. e. linked and confederated together to advance and propagate their Faction and Discipline, which they upon all occasions, Blasphemously call the Kingdom of *Jesus Christ*. It is true, the *Roman Domination* is intolerable, but then to make the People bow under the weight of it, They pretend to *Infallibility*: The Presbyterians

* A Ruling Elder is a Scripture word, but the thing signified by it in the Presbyterian Language is not to be met with in the Scriptures, a late Invention obtruded upon the World.

Presbyterians should follow them in this *Peevishness*, as they do in the *Severity of their Procedures*, that at least they might be *Consequential*; for they are as impatient of Contradiction as the *Jesuits*, from whom they have borrowed most of their beloved *Tenets*, and *Arguments* by which they endeavour to support them; Especially their opinion concerning *Kings*, and the *Independence of Clergymen upon the Secular Powers*.

Witness
Mr. Black,
Vide Spoil-
wood.

And because without extraordinary Appearances of Sanctity and Devotion, the People cannot be wheedled into a belief of their Godliness and Honesty; they confine the Name of the Godly only to themselves, as Papists do the Name of *Catholic* to them: And I have heard some of them say, That it was not possible the Power of Godliness should prevail, but under Presbytery: If it be so, the World is much mistaken; I with with all my heart we had better Evidences of Their Piety, than of late we have discerned: I am sure, and no less sorry, That some who advance and support their Faction at present in Scotland, are remarkably profligate sensual and Scandalous Debauchers.

J. F.

Had we no other Evidences of their *unchristian and uncorrupted temper*, but their late *Injustice towards the Episcopal Clergy*, we might be sufficiently convinced of their ill Nature. Their *Hypocrisy* was never acted with *half Disguise*, they are so bare-faced in their illegal Proceedings, they leave off to Counterfeit: They abuse the Power which is put in their hands, to that degree, that their *Partiality* is become the Talk of many of their own Adherents. Tho' the *perverse Inclinations of the People*, be no good Argument (nay, that which Christianity is designed to subdue) yet really they have as little Foundation in the Affection of the People, as they have in *Scripture and Reason*; And this will appear upon the least search even into those places of the Nation where they boasted that *there was none to contradict them* (I don't mean the West) but some of the most eminent and populous Counties and Parishes even be South Forth, what do they think of the Shires of the *Mers and Tervisdale*, of the Parishes of *Rebbs, Dalwhinnie, Musselburgh and Aberlady*, &c. and which is yet more troublesome to their Wisdom, They are all convenient Livings, and not far from Edinburgh. As for the Northern Country, we know what *Estimates* they are like to have there, by their late Reception at *Aberdeen*, when they went to officiate the

Gospel.

* Their own Phrase, for no less distinction must be made between them and those that differ from them, than that which is between good Christians and unbaptized Heathens.

Gospel* there, for since they must be attended with Troops, it is no good Argument, of their having any great Foundation in the Affection of the People; but indeed, the weapons of their warfare are only known to be mighty, because they are felt.

Two Arguments I find lately insisted upon by some Partisans of that Party, to prove that the general Inclination of that Kingdom is for Presbytery. They are to be seen in P. 32. of a late Pamphlet, Entituled, *A further Vindication*, &c.

The first is, That the Bishops durst never venture upon the Calling of a *National Synod*, even in that Period that Episcopacy stood by Law, lest some of the Clergy might assault the very Order of Bishops, tho' most of them had received Orders from their own hands.

To this I answer, That, if the Author of this Pamphlet is is perswaded, That the most part of the Episcopal Clergy are for Presbytery, why then does he not influence the Presbyterians, to receive them into the Government, especially since he acknowledges that the Ministers cannot lawfully part with their share of Ecclesiastical Power to any other. The Factions in the State, rather than the Inclinations of the Clergy, was the Reason why the Bishops did not call a National Synod. And if the Author thinks that the Scottish Clergy are for Presbytery, how inexcusable is it in the Presbyterians to Prosecute them so violently when they have nothing to object against them, but that they complied with Episcopacy, since the first Covenanters were as liable to this Accusation as any of the present Clergy.

His next Argument is, That there was a Necessity to maintain an Army to Suppress the Insurrections of the Western Shires when the Government was Episcopal. This is rather a threatening, than an Argument, and we know very well, that since ever that Sect thrust up its Head above the Ground, they were troublesome to Authority, and will continue so as long as there is any matter for FACTION and REVENGE to work upon, for they Preach to their People that they may advance their own way, whether the Prince will or will not. But I leave it to the Author to judge what the Consequences should be, if the Episcopal Clergy (who are now so cruelly trampled upon by their Insolence and Injustice) should Preach to the People of their Communion the same very Doctrines that

that are Preached by the *Covenanters*, if they Preached up *Assassinations* and *Rebellions* as their Enemies do, I suppose a more considerable *Army* would be necessary for it, it is certain, that the People that adhere to the *Episcopal* Clergy, can fight much better than the *Western Covenanters*, and 2000 Men can keep these Shires very quiet at any time. But in stead of those lame Topicks which he *fancies Demonstrations*, I think a better expedient were to put it to the Poll of the whole Nation, which I know the *Presbyterians* will never be for.

The Author is much mistaken if he thinks that the Plurality of the *Scots* Clergy are *Presbyterians*, though they are content, to joyn with *Presbyterians* in Church Judicatories in all those Duties that are uncontroverted. His Book is rather an Advice to the *Presbyterians*, than an Apology for them: For as long as the *Constitution* is, such, as that it may be wrested, it is certain they will use it not for *Edification* but *Destruction*, and the question in our present Circumstances is not what belongs to the *Civil*, and what to the *Ecclesiastical* Power, but what the *Presbyterians* have formerly done, what they do now, what's likely they will do hereafter upon their own *Principles*, and whether or not they can ever be perswaded to profess their Repentance for what they have done. The Author indeed deserves thanks that he offers them a more moderate *Scheme*, and that he acknowledges their former *Extravagancies*, but in all the Book I see no proper Remedy for our present *Confusions*, and the truth is, there are many of his thoughts very just; yet the true Remedy is not to offer Advice, but to pull out the *Teeth* of our *Oppressor*, and then (and not till then) every Man may sit under his own Fig-tree. However I intend this Author no *Unkindness*, who (I think) understands the World very well, and much better than he does some places of *St. Paul's* Epistles, and the Acts of the Apostles: Which I have no mind to examine fully in this Preface. Only let him be advis'd not to alledge for *Presbytery* that place of *St. Paul* to the *Corinthians*, *The Spirits of the Prophets are subject unto the Prophets*. For tho' this Text should be chang'd unto all *shapes and figures*, it can yield nothing to his purpose; for it signifies no more, than that the *Prophets*, inspired by God were left in the *Exercise* and Possession of their Reason when they uttered their *Prophecies*.

and this distinguished them from the *Exorcists and Exorcists* who were possessed by Devils, and delivered their *Oracular Responses* in Fury and Transport.

For the other mistake of the *Apostolick Character*, Page 4. It is no more than what is ordinarily said in all *Presbyterian Systems*, but when he Examines it a little more accurately, he will find by this especial Character which he appropriates to the Apostles (and by which he distinguishes the Apostles from other Ministers) that the *Seventy Disciples* are as much *Apostles* as the *Twelve*. I hope the Author of that Pamphlet will Pardon this *Discrepancy*. His Book may be examined more scabiously in another Treatise. When ever he persuades the Brethren of his way to act like *reasonable Men*, they will meet with less opposition, and he himself will deserve the just Commendations of *Prudence* and *Modesty*.

They have hitherto gloried in their *Extemporary Prayers*; I love not at any rate to play with things Sacred. I know that Men in Private and in their Closets ought not to be tied to Words or Forms that are prescribed; for if we can fix our Attention on God himself, and the things agreeable to his Will, and suitable to our Necessities, we need not words, if we have but strong and fervent Desires for all things are naked and open to the Eyes of him with whom we have to do; but when we go into the House of God, it's long since Solomon advis'd to go with reverence, for he is in Heaven and we are upon Earth; our words should not only be few, but very wellweighed, and apt to boget in the Hearers, an awful sense of his Presence, and of the inconceivable distance between him and the Workmanship of his hands: Therefore the Wisdom of the Christian Church, thought fit in all Ages to put words in the Mouths of her Children when they approach the most High God in his House of Prayer: for it is very odd that we dare come into his House with less Preparation, than we do when we address to any of our considerable Neighbours: yet with the saddest regret it must be acknowledged, that the Presbyterians of late have to the Disgrace of Christian Religion, and of the Solemnity of its Worship, changed the Devotion of the Christian Church, into incoherent Rapsodies and Fopperies. I am confident (not to mention the Blasphemies for Twenty two Years, and the News of Montrose his Armies, with which

which they were wont to run their Glasses) if their Prayers but since the late Revolution, within the City of Edinburgh, and the Place next Adjacent to it, were but Printed and exposed to Publick View, all the Protestant Churches would abhor their way; as the ready means to introduce and strengthen *Atheism* and *Irrigion* among the People.

The *Pulpit Blasphemies* that have lately been belched out against Heaven in this Nation, cannot be related without *Shame* and *Indignation*: Nor was God ever so much dishonoured by the *Vanities* of the Pagan Idolatry, as by the pretended *Inspiration* of our new Reformers, every little trifling occurrence that's suggested to their Fancy, or casually tumbles in their Memory, is immediately cramb'd into their Prayers.

But I have digressed too far, now then to return to my particular Theme! *The Visitors* put themselves indeed to extraordinary toil in examining the Masters of the College of Edinburgh: And yet the *Particulars* they insisted upon were such, as they themselves knew, neither to be *material*, nor possible to be *proved*. They could not but think that the most remarkable steps they made in this Affair would readily come to light, and yet they were not so wise as to *temper* their Proceedings with the least *Discretion*; so difficult a thing it is to hide what has got the Ascendant over all their Passions. A Calmer Method and Temperament would have served the Design of their Government to better purposes, if their Discipline may be called a Government, that's every where attended with so many Complaints, so much Confusion and Anarchy. But I am not to teach them how to strengthen and propagate their Party; for none can deny them the two principal Supporters of Faction and Schism, *Impudence* and *Industry*. They may think this Language something coarse and severe, but it is hard to change the Propriety of words. If we must speak of them and of their actions, the keenest Satyrs come short of their Oppressions and Fallhoods.

They had the Confidence at London to deny that *some* of the People of Aberdeen had their Ears nail'd to the Pillory lately at Edinburgh, because they testified their respect to their own Episcopal Ministers; and would not suffer the Magistrate to deprive them of the Blessing of their Doctrine and Presence.

As also they deny boldly, That the Ministers in the West were drove out by the Rabbis which they bounded out, or that any Ministers were deprived in Scotland, who were willing to Comply with the State.

They might have even as well said that the Sun has not shined in that Kingdom since the Covenant was abandoned by it, for these other things they assert are as universally known to be false as that is.

There is no fear that ever their Party shall prevail where Men retain the love of Liberty and Humanity; for tho' that poor Nation be at present run down by the most arbitrary and licentious Practices of the Kirk, yet the Common concern of Liberty, Morality and Society, may awaken Men at length to fix, and again to Establish something that may become the civilized part of Mankind, and upon which the Superstructure of Religion may be happily raised. When our Fever is abated, and the Nation calmly considers its true Interest and Advantage. It is not to be thought, that they will suffer an inconsiderable Company of Pedants, to continue Dictators either to the Church or the Universities. In their late Books, they promise to disprove the just (but lame) account given to the World, of the Cruelties and Oppressions the Episcopal Clergy hath met with in the Western Shires of Scotland. But this amounts to no more than that they are resolved to employ some of their Emissaries to make contrary Stories, and to varnish them over with all the little shifts and artificial Disguises they can invent, * when their Barbarities are already known over the greatest part of Christendom, and when the Reform'd Churches are all ashamed of them, and scandalized by them.

* Mr. Rules, now ~~Primate~~ of the College at Edinburgh being supposed to have the best hand

among them for disguising Truth, is appointed for that work by the General Assembly as appears by one of their unprinted Acts to that purpose. And now that he is engaged in the Work I would advise him to write in Latin, for his Recusaries in that Language may tempt some People to read it, otherwise his Book may be buried under the same deserted Contempt and Obscurity, which was the fate of his trifling Pamphlets against some Doctors of the Church of England, which no body designs either to read or answer; no more than he himself or any of his Party believes what he asserts concerning the Church of Scotland, in his last Squib against Episcopacy.

If the Gentry and Nobility who were Commissionated to Visit the Universities, had come alone without their Chaplains, the Masters had not met with so much rudeness: for there are but

but very few of them so deeply sowed with the leaven of
Presbytery. And if some may have forgot their Character,
~~it is because they have nothing to recommend them, but the~~
~~implicit Faith they pay to the Consistory.~~

And now I have nothing more in order to the following
Memoirs, to advertise the Reader of, but only that the Me-
thod of them is *Natural, Easy and Distinct*; For *first*, the
Author sets down ~~the unsubscriptions~~ *Libel*; as it was prepared
and given in to the Court, and to which the Masters were
made to Answer upon the first hearing of it without the
least delay. Secondly, *The Answers made by particular Mas-
ters to those Libels*. Thirdly, *In their own very words is*
*set down the Report of the Committee to the Commission con-
cerning the Masters*. Fourthly, *The Animadversions on that*
their Report.

And now to conclude this Preface, let not the Reader for-
get, That tho' Hundreds of Witnesses have been Summoned
and Examined against those Masters whose Trials are hereafter
related, yet nothing was proved of the least Consequence a-
gainst any of them, only such things as they avowedly owned
themselves, and for which they were rather to be commen-
ded than reproved. I heartily pray God the Nation may
enjoy *more Peace, Religion, Order and Unity*, than can rea-
sonably be expected from its *present Model of Presbytery*, and
that *our Country* be no more imposed upon by such open and
bare-faced *Injustice*, and *Oppression*, under the *Presence of*
Reformation.

Presbyterian

Presbyterian Inquisition,

A S

It was Practised by the Visitors of the Colledge at *Edinburgh*, in Their Proceedings against some of the Masters there, in *August* and *September*, 1690.

THE Act of Parliament for Visitation of Universities, Colledges, and Schools, passes the Vote of the House, *July 4*, 1690. And by the said Act, the Visitors were appointed to meet at *Edinburgh*, the 23^d of *July*, for the first Dyet, that they might divide themselves into several Committees, and lay down common Rules for *Regulating* the manner of Trying the several Universities within the Nation, according to the Instructions and Injunctions then agreed upon, as you may see more at length in the Act it self.

Accordingly, a sufficient *Quorum* of them, met upon the 23^d of *July*, 1690. and divided themselves into several Committees, as follows.

For the University of *St. Andrews*.

Earl *Crawford*.
Earl *Morton*.
Earl *Cassels*.
~~Earl *Kerr*~~
Master of *Burley*.

Sir *Thomas Burnet*.
Sir *Francis Montgomery*.
Mr. *James Melvil*.
Laird of *Balconie*.
Laird of *Namington*.

Laird

Laird of Meppins.
 Mr. Henry Rymmer.
 Mr. William Tullidaff.

Mr. David Blair.
 Mr. James McGill.
 Mr. James Rymmer.

For the University of Glasgow.

Duke Hamilton.
 E. Argile.
 V. Saars.
 L. Carmichael.
 Sir George Campbell.
 Sir Robert St. Clare.
 Sir John Maxwell.
 Laird of Craiggenms.

John Anderson of Dowhill.
 Mr. James Smaller.
 Laird of Leruehart.
 Mr. Gabriel Cuninghame.
 Mr. George Meldrum.
 Mr. William Violent.
 Mr. George Campbell.
 Mr. John Oliphant.

For the University of Aberdeen.

E. of Marshall.
 V. Arbuthnot.
 L. Cardros.
 L. Elphinston.
 Master of Forbes.
 Sir George Monro.
 Laird of Brodie.
 Laird of Grant.

Laird of Grange.
 Moncrieff of Rydie.
 Mr. Alex. Pittcairn.
 Mr. Hugh Anderson.
 Mr. Alex. Forbes.
 Mr. William Mitchell.
 Mr. Robert Willie.

For the University of Edinburgh.

E. of Louthian.
 L. Reath.
 L. Ruthven.
 Master of Stair.
 L. Merfington.
 L. Croft.
 Sir Patrick Hume.
 L. Hall Craig.

Laird of Pitliver.
 Sir John Hall.
 Sir William Hamilton.
 Mr. Edward Jamison.
 Mr. Hew Kennedy.
 Mr. John Law.
 Mr. James Kirton.
 Mr. Gilbert Rale *.

* Now Possess'd
 of the Princi-
 pal's place.

When they had thus divided themselves into Committees, they agreed upon the following Rules, by which they were to Regulate their Tryal.

At.

At Edinburgh the Twenty Fifth Day of July, 1690.

Instructions from the Commissioners appointed by Act of Parliament, to Visit Universities, Colleges, and Schools, to the Committees Delegate for that effect.

Imprimis, That the Committee enquire and take exact Tryal, of the Masters, Professours, Principals, Regents, &c. If any of them be Erroneous in Doctrine, and as to Popish, Arminian, and Socinian Principles, which is to be searched from their Dictates, or to receive Information from other Persons who have been Conversant with them, or have Heard them.

2°. To Enquire and take Tryal, if any of the Masters, &c. be Scandalous, or Guilty of Imoralities, in their Life and Conversation.

3°. To Try if any of the Masters be *Negligent*, and to * *That is, Meetings for Teaching their Scholars.* enquire how many *Conveniendums* * they keep in the day, and what time they Meet, and how long they continue these Meetings, and how the Masters attend and keep them, and what *Discipline* they Exercise upon the Scholars for their Imoralities and none Attendance; and particularly to enquire at the Masters, Agent the Office of *Hebdomodaries*, and how faithfully that is Exercised, and how oft they Examine the Scholars on their Notes: And to take Tryal, what pains they take to Instruct their Scholars in the Principles of Christianity; and what Books they Teach thereanent for the Subject of these Sacred Lessons, and what care they take of the Scholars keeping the *Kirk*, and Examining them thereafter.

4°. To Enquire into their Sufficiency, and that their Dictates be searched, and if they be suspect of Insufficiency, to ask Questions and Examine them, as the Committee shall think fit.

5°. To Enquire and take Tryal what has been the Carriage of the Masters since the late Happy Revolutions, as to Their Majesties Government, and their Coming to the Crown; and to Enquire into their Dictates or Papers, Emittred by them; what are their Principles as to the Constitution of the Government, by King and Parliament.

6°. Likewaies

6°. Likewise, to call for the Foundations and Laws of the Universities, and to consider how they are observed, and to Try how they have managed their Revenues, and especially Anent the Money given for buying Books to their Libraries, and any Mortifications, Stents, and Collections, and vacant Stipends, and other Moneys given on any Account to the said Colledges, and if the Mortifications * Donations, for the several Professions be rightly applied.

7°. To Enquire and Try the Professours of Divinity, what Subjects of Divinity they Teach, what Books they recommend to the *Theologues*, and if they be remiss and careless in causing their *Theologues* have their Homilies and Exercises, and frequently Disputes on points of Divinity, as it is required.

8°. To Enquire at the said Hall Masters, &c. If they will Subscribe the Confession of Faith, and Swear, and take the Oath of Allegiance to Their Majesties, King *William* and Queen *Mary*; and to Subscribe the Certificate and Assurance, Ordained to be taken by an Act of Parliament in July 1690. And if they will Declare, that they do submit to the Church Government, as now Established by Law.

9°. That the Committee appoint such of the Masters as they shall find Cause, to attend the next General Meeting of the Commission, which Order shall be equivalent, as if a Citation should be given to them for that effect.

Having agreed to those Rules of Tryal, they appointed the several Committees to meet at the Respective Universities, on the 20th of *August*, thereafter; Accordingly the Committee appointed to Visit the University of *Edinburgh*, met in the upper Hall, and Sir *John Hall* was Chosen *Præses*; The Masters met in the Library, and waited there about an hour and a half, till they were called to Appear; and upon their Appearance, the *Præses* told the *Principal*, that they would delay the Tryal of the Masters till that day Seven-night; because they were in the first place, to dispatch the Schoolmasters, who were at some distance from the Town, and could not therefore so conveniently give their Attendance: But the true Reason was, That the *Libels* against the Masters and Professours, were not then so fully ready, as they designed them.

Upon the 27th of August the Committee met, and spent some time in Reading the Libels, before the Masters were called to appear: A little after, they were pleased to call in the Principal Dr. Adams; upon his Appearance, Sir John Hall desired him to Answer to the several Articles contained in his Indictment, which he commanded their Clerk then to read openly, in the face of the Court and Spectators.

Accordingly, The Clerk read the First and Second Articles, to which the Dr. answered *infra*, but finding that the Paper contained a great many Articles, He pleaded, That he was not obliged to Answer an unsubscribed Libel; that, He should know his Accuser, And that this Method of Tryal was New, Unjust, and Illegot: That Men should be obliged to Answer so many Questions *ex tempore*.

A certain Member of the Committee told the Dr. that it was no Libel, but an Information. The Principal answered, That a Slandorous Information, containing so many Calumnies, to the ruine of a Man's Reputation and good Name, was to him the self-same thing with a Libel: at least that he was not Lawyer enough so nicely to distinguish them; but that he was sure the one had the same Effects with the other; and since the thing was the same, he was not concerned by what Name it was called.

The Committee-Man told him, It was to have no Effect till it was proved; (a Favour which they do not always grant.) The Principal replied, That there was a double Effect, That of Deprivation, and the loss of his Good Name; and tho' the first was not Attained without Proof; yet the last was sure to follow upon such a malicious Charge, since the People were but too apt to believe what was publicly informed, tho' it were not proved; and so that which He called an Information, would have the Effect of a Libel, even in the worst sense that it could be taken.

The Principal, wearied with fangling about a word, and Conscious of his own Innocency, was willing to hear the worst they could say, and so the Clerk proceeded to other Articles: And after having read one Paper, another far more Impertinent and ridiculous was put into his hand, to heighten the Libel; The Articles whereof follow.

Articles of Inquisition against Dr. MONRO, to which he was made to Answer before the Committee upon the 27th of August, 1690.

I. **T**HAT he Renounced the Protestant Religion as a
Church beyond Sea, and Subscribed himself a Papist.

II. When Mr. Burnet the Regent being suspected to be a Papist,
entered to the second Class, most of the Parents of the Chil-
dren that were to enter to the said Class, inclined to put
them back to the first Class, for fear of there being tainted
with Popery; But Dr. Monro made an Act in the Colledge,
That none should go back, particularly Bailzie Gram's Son,
who had entered to the first Class, was made to enter to the
Second: Likewise, Dr. Monro went and told the Earl of
Perth his Diligence and Care of Mr. Burnet, whom the
said Earl thanked kindly, for his love to any that went un-
der that Character.

III. That he set up the English Liturgy within the Gates of
the Colledge, a Form of Worship never allowed of in this
Nation since the Reformation; And tho' it were tolerated,
yet no Toleration allows any of different Form of Worship from
the State, to enjoy legal Benefices in the Church or Charge
in Universities.

IV. The Act for Visitation of Colledges requires, that none
carry charge in them, but such as be well affected to the Go-
vernment both of Church and State: But so it is, that it is
known by all, that know Dr. Monro, that he is highly
disaffected to both, as appears by a missive Letter written
by him to the late Archbishop of St. Andrews, Dated the
5th Day of January 1689, And which may also appear by
his leaving the Charge of the Ministry to thun Praying for
King William and Queen Mary: and his rejoicing the Day
that the News of Claverhouse * his Victory came to Town.
And how much he Dislikes the present Government of the
Church, may appear by the bitter Persecuting of all that
Persuasion to the utmost of his Power. And particularly the
breaking up of Mr. James Inglis his Chamber Door in the
Colledge,

* Lord Dundie.

Colledge, and turning him out of the same, notwithstanding he had been in peaceable Possession thereof for many Years, and paid Rent for it; and all this betwixt terms, and the said Mr. James English was willing to part with the Chamber at the Term. And this he did only because the said Mr. James English Preached in a Meeting-House in his own Parish, being called to it by them; And when the said Doctor was challenged for this; He said, he would suffer none of such Principles to be within the Colledge. And when Mr. Gourlay was Licensed to Preach by the Presbyterians, the Students of Mr. Kennedys and Mr. Cunninghame's Classes beat up his Chamber Door, and Windows with Stones; and pulling off his Hat, Cloak and Periwig; and reproaching him with Phanatick, &c. They forced him to remove from his Chamber which he had possessed peaceably before, and when this Abuse was Complained of, and the Boys Names given up to the Principal, there was no redress given.

* Graduation. V. At the late Publick * Laureation, he sat and publicly heard the Confession of Faith; after it had been approved in Parliament, ridiculed by Dr. Pitcairn; yea, the existence of God impugned, without any Answer or Vindication.

VI. He caused take down out of the Library, all the Pictures of the Protestant Reformers, and when quarrelled by some of the Magistrates, gave this Answer, That the sight of them might not be Offensive to the Chancellor, when he came to Visit the Colledge.

VII. When Mr. Cunninghame had Composed his Eucharistick Verses on the Prince of Wales, he not only approved them, but Presented them to the Chancellor with his own hand.

VIII. That the said Dr. is given sometimes to Cursing and Swearing, an instance whereof is, he said to one of the Scholars, God Damn me, if it were not for the Gown, I would crush you through this Floor, or to the like purpose.

IX. That the Doctor is an ordinary Neglector of the Worship of God in his Family.

X. That on Saturday last he Baptized the Child of Mr. James Scott in the Parish of the West Kirk, without acquainting the Minister thereof.

Answer

Answer to the Articles given
against Doctor Monro, upon the 27th
of August, 1690.

My Lords and Gentlemen.

I Return you my humble thanks, for giving me a Copy of the unsubscriptions, given in against me upon Wednesday last: And by their being such, I find my self under no Obligation to take notice of them: Yet I make bold to intreat your Lordships Favour and Patience for some Minutes, to hear a more particular answer to that Paper, than that which I then gave, resolving to trouble your Lordships with none of the little shifts and Niceties of form that are usual on such occasions.

I. That I Renounced the Protestant Religion, and Subscrib'd my self a Papist, beyond Sea.

This is a *Spiteful and Malicious Calumny*; for as it is Libelled, it is not supposable that it can be true; for any thing I know, *The Papists require no Subscriptions of such as go over from the Protestants to their Party.* If I had Inclinations to Popery when I was in France, it is more than the Libeller knows, and more than he will be able to prove; and being now for Twenty Years past, by all the Evidences by which one Man knows another, of the Protestant Religion; any Man will see the Impertinence of this Suspicion: It is not worth the while to give a particular Account of my Life, but I allow them to make the Inquisition as narrow as they can.

And therefore if your Lordships think it worth the while, *Mr. Reid, the present Serjeant of the Town Company* (who knew me all the time I was in France) may be examined particularly upon this Head, or upon any other thing relating to my Life, and Behaviour.

But your Lordships will consider I hope the impertinency of this Accusation, since it is not possible to be ordained a Presbyterian of our Church, without renouncing of Popery; *And sth.*

And our Ecclesiastical Superiors, who ordained Priests and Deacons, according to the Forms of the Church of England, always since the Reformation took care (I hope) to distinguish Papists and Protestants, by the most solemn Oaths and National Tests.

Next let it be considered, whether I endeavoured to advance the Doctrines and Designs of the Roman-Church, since I entered into the Ministry, what good evidences for my being inclined to Popery? Had I not a fair opportunity to take off the Mask some Years before the Revolution? Was it any of the Sermons I Preached against Popery, in the High Church of *Edinburgh* and in the Abbey of *Holyrood-house*, when our zealous Reformers were very quiet: To all which some Hundreds of the best Quality of the Nation, were Witnesses. And the Libeller knows this Article is set in the front, to make up the Adulter, and for no other end, since he dares no more appear to make good this, than the other trifling particulars. Was it my Swearing the Oath of the Test once and again, or my recommending the Scholars (the first Year I came here) such Books as I judged most proper to Discover and confute the Superstitions of the Roman Church. Had it not been far easier for the Libeller (who hath no regard to Truth or Probability) to have cast into this Paper more odious Crimes? But I was in France, and therefore behaved to be a Papist; * and this is enough for this trifling Libeller; I am very sure none of the Papists ever thought me one.

* This Article was let fall, for after all their Industry, they judged most proper to Discover and confute the Superstitions of the Roman Church. Had it not been far easier for the Libeller (who hath no regard to Truth or Probability) to have cast into this Paper more odious Crimes? But I was in France, and therefore behaved to be a Papist; * and this is enough for this trifling Libeller; I am very sure none of the Papists ever thought me one.

* Audirum ad-
missum re-
meas amici.

The second Article, is a Confirmation of the first, Mr. Burnet, was suspect of Popery when he came here, and I did all I could to get Scholars to his Class, particularly I spoke so Bailey Grahame for his Son, and the Chancellor thanked me for the Care I took of Mr. Burnets Concern, and such as he was.

The then Magistrates of *Edinburgh*, several of the Learned College of Physicians, and all the Professors of this University will bear me Witness, that I left no Stone unturned to keep Mr. Burnet out of this College: And yet the Libeller hath the Honesty to accuse me, that Mr. Burnet was suspect of Popery; Was this my fault, or was it truly

truly a saint in Mr. Burnet, that he was Suspect of Popery? The Lord Archbishop of Glasgow and Sir Thomas Kennedy, then Forester, will vindicate me in this particular: For it is very well known how much I opposed Mr. Burnet's entry here; a Gentleman of known Parts and Integrity, one of the Professors of Philosophy in the old College of St. Andrews, was the Man I wished to fill up the vacance that happened by the Death of Mr. Lidderdale; but Mr. Burnet being once thrust in upon us, (more by the Duke of Gordon than the Earl of Perth) what could I do with him? My care of this House obliged me to make him as useful as I could: He lay under the Suspicion of being Popish, but I knew this to be a Calumny; and if I had not endeavoured to get him some Scholars, we should have wanted one entire Class in the College: This is the true Reason why I spoke to Bailie Graham to send his Son to Mr. Burnet, and procured an Act of the Faculty (for I could make none as the Libeller impertinently suggests) that such as were Mr. Lidderdale's Scholars the preceeding Year should be taught for that Year, in no other Class but Mr. Burnet's who succeeded to his charge. This was no Arbitrary stretch of mine, but a just defence of the Current and usual Customes of the House; for Mr. Burnet having the second Class, could expect none else but the Students that were taught in Mr. Lidderdale's Class the preceeding year; but it is added, *I did all this, because I favoured Popery, and the Chancellour thanked me for it.* But this is a down right Lye, for I never Entertain'd the Chancellour with Discourses of Mr. Burnet, besides, for any thing I know, the Chancellour had no value for him.

* J. Martin.

We shall hear more of this in the Report of the Committee, where its Impertinence will be more particularly Examined.

HL. *The next, is that formidable one, of Reading the English Service in my Family, in that Interval, when there was no National Church Government here.*

But the Libeller forgets, that this quite frustrates his first attempt; They must be odd kind of Papists that Read the Service of the Church of England, upon the 5th of November; But the Libeller adds, that the Book of Common Prayer was never allowed here since the Reformation; does he mean that the Service of the Protestant Church of England was used.

used here before the Reformation; but to let this go, the Book of *Common Prayer* was Read in many Families in *Scotland*, ever since the Restitution of King *Charles II.* and Publickly Read in the Abbey of *Hollyrood-house*, in the Reign of King *Charles the First*, and I hope the Tolleration by King *James* did not Exclude the *English Prayers*: But upon Enquiry it will be found, that they were the first Prayers that were Read in *Scotland* after the Reformation; for * *Buchanan* tells us expressly, as you see in the Margin, And *Buchanans* Testimony is the more Remarkable, that the Confession of Faith was Ratified in Parliament that very year, so that we have not only the private Practice of a few great Reformers, *Wisheart*, and several others, to justify the *English Liturgy*; but also the Solemn Concession of the whole Nation, who thought their Confession then Ratified, had in it nothing contradictory to or inconsistent with the Book of *Common Prayer*, Rites, and Ceremonies of the Church of *England*: And such as plead for their Separation from the Church of *England*, from the Practices of the first Reformers here, go upon an unpardonable Mistake in our History. But the plain Matter of Fact, is this, when I left off Preaching in the *High Church*: I advised with some of my Brethren, and the Result was, that we should Read the Book of *Common Prayer*, and Preach within our Families, *per vices*, since most of them were acquainted, somewhat, with the Liturgy of the *Church of England*. Neither did we think, when *Quakers* and all *Sects* were Tolerated, that we should be blamed for Reading those Prayers within our private Families, which we prefer to all other Forms now used in the Christian Church: Neither had we any design to Profelitate the People to any thing they had no mind to, else I might have Read the Liturgy in one of the Publick Schools within the Colledge. And it must not be said we were afraid to venture upon the Publick Exercise of it because of the Rabble, for during the Session of the Colledge, it is very well known in the City, that the Mobile durst not presume to give us the least Disturbance: However, the Matter succeeded beyond what we proposed or looked for; we Preached to the People upon the Sundays, they came by hundreds more than we had room for, and very many became acquainted with the Liturgy of the *Church of England*, and perceived by

their

* XIX Book,
An. 1567. Reg-
nante Jacobo
Sexto. Scoti
ante aliquot An-
nos Anglorum
auxiliis e servi-
tute Gallica li-
berati Religio-
nis cultui & ri-
tibus cum An-
glis communibus
subscripserunt.
See Spotswood
also, beginning
of the 3d
Book.

their own Experience, there was neither Popery nor Superstition in it; and when the Libeller knows it better, he will forbear his Violence and Foolish Cavilling.

But your Lordships will not think I make all this Apology, as if I were diffident of the intrinsic Excellency of *Common Prayer*, or that I had done something that needs an Excuse; for I look upon the Church of *England*, as the true Pillar and Centre of the Reformation; and if Her Enemies should lay Her in the Dust, (which God forbid) there is no other Bulwark in *Britain*, to stop or retard the Progress of either *Popery* or *Enthusiasm*: And I wonder Men should retain so much bitterness against the Church of *England*, valued and Admired by all Foreign Churches, and whole *Liturgie* (as it is the most Serious and Comprehensive) so it is most agreeable to the Primitive Forms; But if there was no Law for it, there was none against it; there was no National Church Government here then, and why might not we Read the Prayers of that Church from which we derive our Ordination to the Priesthood, since the Restauration of King *Charles* the 2^d.

IV. But I am (as it is said) bigbly Disaffected to the Government in the Church and State, as appears by a Letter to the Arch-Bishop of *St. Andrews*, Dated January 5. 1689. Intercepted by *Hamilton* of *Kinkell*.

But the Libeller should remember, that the Letter is of a much older Date than the present Government either in Church or State, and that at that time, things looked rather like a total *Interregnum*, than any settled Government; and if that Letter (Written

This Answer to the 3^d Article of the Doctor's Libel, did exasperate the Presbyterians to the highest degree, and they to whom it was recommended to view and examine his Answers, thought they discovered strange consequences in this. But some of the Nobility who were present when this was read, would not suffer such Fooleries as were then objected to be inserted in their Report, partly that the Presbyterians might not be exposed; partly, that they might not be Witnesses to such palpable Impertinencies; and partly, that none might say the Ministers, to whom the Government was committed, were such Fools as to sife in the face of the Church of *England*, in this juncture.

This Article was let fall, and no Report made of it to the General Commission.

What Esteem the most Learned and best Natur'd Divines in Foreign Churches had of the Church of *England*, its Learning, Piety, Constitution, and Primitive Order; may be gathered from hundreds of Authentick Testimonies; I will only here insert one, from the Venerable *Du Moline*, it is in his 3^d Epistle to *Bishop Andrews*, inter opuscula quædam posthuma Episcopi *Wint.*

Egone male vellem ordini vestro, de quo nunquam locutus sum sine honore, ut pote qui scis Institutionem Ecclesie Anglicanæ, & Everisimem Papismi, post Deum & Reges debere præcipue Episcoporum Doctrinæ & industriæ. Quorum etiam nonnulli Martyri Coronati Sanguine suo subscripserunt Evangelio? Quorum habemus scripta & meminimus gesta ac zelum nulla ex parte inferiorum zelus præstantissimorum Dei servorum quos vel Gallia vel Germania tulit. Hoc qui negat, oportet vel sit improbe recare, vel Dei Gloria invidus vel cerebrosa soliditate suspens ca-

liget in clara luce; Hanc igitur sapientiam a me amantem volo: maxime cum videam Calumniam ipsam & Bezan quos solent quadam sua pervertit acca ostendere, multas scripsisse Epistolas ad Praesules Angliae, eosque affari ut fideles Dei servos, & bene meritos de Ecclesia: Nec sibi ulque adeo aris duri ut velim aduersus illa veteris Ecclesiae lumina, Ignatium, Polycarpum, Cyrilianum, Augustinum, Chrysostomum, Basilium, Gregorium, Nisenum, & Nactianenum Episcopos ferre sententiam, ut aduersus homines vitio creatos vel usurpatores muneris illiciti, plus semper apud me poterit veneranda illa primorum saeculorum antiquitas, quam Novella cuiusquam Iustitutio.

De sigillatim
Epistolarum
crimen falsi.

We shall hear
more of this
Letter in the
Report of the
Committee.

* An Order
from the Pub-
lick to Impri-
son.

in the time of the Tumults retain any vestiges of Fervour and Impatience, your Lordships will impute that, partly to the troubled State of things, and partly to the hard and unchristian Oppression of the Clergy of the Western Shires: And let not the word *Pdenastick* be extended to signify a *Presbyterian*, further than the *Presbyterians* verifie the Name by their Practices: For I think there may be a *Presbyterian* who may not deserve that Name, such as have been in *France*, and are in *Holland*. As to that Sentence, informing my Lord *St. Andrews* of a certain Clergy Man who had groaned under Episcopacy, I had it by Mis-information, I wrote it hastily, and now I Retract it, and am glad I have the opportunity to do so: I remember when the Letter was delivered to your Lordships, I was chafed into some degrees of Passion, that *Hamilton* of *Kinkell* should have used me so unworthily, as to break open my Letters; for no Honest Man will break open other Mens Letters, without Order from the Publick; and then I said, all the ill Offices that ever I did him, was to hinder once and again, Letters of * *Captions* against him; and lest I should be said to upbraid *Hamilton* of *Kinkell* with the Kindness I never did him, let Mr. *Alexander Monro* (who was then Attorney Agent for the New Colledge of *St. Andrews*) produce the Letters I wrote him in favours of *Kinkell*, six or seven years ago, notwithstanding that he, the said Mr. *Alexander Monro*, had Orders to use Diligence against the said *Kinkell*, and to recover what was owing by him to the New Colledge: But this Gentleman's Ingratitude to Persons of greater Quality, who saved him from the Gibbet, is very well known over all the Nation.

A Second Instance of my being Disaffected to the Government of the State, is, That I dimitted my Charge in the High Church, lest I might be obliged to Pray for King William and Queen Mary, &c.

(31)
Let the *Libeller* consider the Paper by which I dimitted my Office in that Church, and see if there be any such Reason for my Dimission inserted in that Paper. I could Name other Reasons for my Dimission, besides those Mention'd in that Paper; but the *Libeller* is very confident of his Guesses, without the least Evidence to found them upon; and I do not believe that the *Presbyterians* were angry with me on that head; that I left off Preaching in a Church, which they were so very fond to have in their own Possession; and tho' the *Libeller* was very well pleas'd with my Dimission then, yet he can take it now by another handle, when he thinks to do me harm by it; but such ill-natur'd Impertinencies should not be answered.

The next is, That I Rejoyced upon the News of my Lord Dundee His Victory.

This is pleasant enough: for he could Name no outward sign or expression of it; he thinks I Rejoyced, and therefore sets it down as a ground of Accusation; so, my Lords, it was impossible for me to shun this, unless I had been Dead some time before the Victory; for this *Libeller* names his Conjectures, dark Consequences, and remote Probabilities, for sufficient Evidence; for any thing he knew, this Joy appeared no where but on the inward Theatre of my Mind; but to make the Story pass, why did he not name the usual and Extravagant Frolicks that attend such Mirth? Where was it? And with what Company? Was he Invited to this Merry Meeting himself? But this is no part of his Business, to circumstantiate things as common Sense and Justice would require in Accusations: This brings to my Mind, the Legend of Mother *Juliana*, that was said to smell Souls, and at a good distance to discern whether they were in the State of Grace, or under the Power of Sin. I have Answered once already, that it was an Impudent and Impious thing to pretend to Omniscience, and that I had some Relations in *Mackays* Army, for whom I was extraordinary solicitous: The *Libeller* does not think I Rejoyced at the fall of my Lord *Dundee*, I assure him of the contrary, for no Gentleman, Souldier, Scholar, or Civiliz'd Citizen, will find fault with me for this; I had an extraordinary value for him; and such

Eliau. Spare of his Enemies, as retain any Generosity, will acknowledge
 in vita Severi. he deserved it. And he should consider, that the Victories
 Sed triumphum respuit obtained in a *Civil War* are no true cause of Joy; Our Bre-
 ne videretur thren, Friends, Acquaintances, and Fellow Christians must
 de civili triumphare victoria. fall to the Ground. The *Pagan Romans* knew better things,
 than to allow of Public Shews of Triumph upon such occasion.

Bella geri placuit nullos habitura Triumphos.

We bear no
 more of this
 Article.

But the *Libeller* may prove more successful in his next At-
 tempt. That I Prosecute all the *Presbyterian Party* to the ut-
 most of my Power. But this is like all the rest of his bold
 Calumpnies: I thank God I have no such *Presbyterian* temper,
 for I never hated any Man for his Opinion, unless by it he
 thinks himself obliged to destroy me and mine; and such
 truly I consider as the Tyrannical Enemies of Humane So-
 ciety. But he would have acted his part more skillfully, if
 he could have named some Dissenters in the Parishes of
Dumfermling, Kinglassie, or Weems (where I was once Mi-
 nister) that I had Prosecuted before the Secular Judge for
Nonconformity, which I might have easily done, had I been
 so very fierce as the *Libeller* represents me, having easie ac-
 cess to the Greatest Men of the State at that time. But I
 give him and all his Associates open defiance upon this head;
 not that I blame them that did otherways in Obedience to
 the Laws of the Nation, for their extravagant tricks did fre-
 quently require and extort it from some Ministers.

The next Instance is, that I brake open Mr. James Inglis's
 Chamber Door, and ejected him out of the Celledge, for
 Preaching in a Meeting House in Perth-shire.

But if Mr. *James Inglis* be a Presbyterian, it is more
 than I know. I heard that he was a *Behemenist*, I heard his
 Testificate from Oxford did bear that he was much devoted
 to the Church of England: And I know, that for his habitual
 Lying, and Slandering of his Brethren in the Presbytery of
Perth, he was Deposed (after an orderly and exact Process)
 by The Right Reverend Doctor Bruce, then Bishop of *Dunkeld*,
 and that the Oath of the Test was never offered to Mr.
James Inglis; altho' to ingratiate himself with the Presby-
 terians at this Revolution, he pretends to be Deposed on meerly
 for not complying with that. But to my Purpose, I think,
 about

Since of Ork-
 ney, a Person
 who, for his
 great Learning,
 Piety, and Pru-
 dence, all good
 Men justly e-
 steem.

about three years ago (the Colledge then being very throng)
 several Gentlemen importuned me to procure Chambers for
 their Children within the Colledge; at which time Mr. *Ing-*
lish had no use for a Chamber within the Colledge, being
 for the most part absent: I sent the *Janitor* to him, and
 ordered him to tell Mr. *Inglish* that we were very throng, and
 I would take it for a great Complement, if he would part
 with that Chamber; yet I ordered the *Janitor* to treat the
 said Mr. *Inglish* with all Civility and Discretion, and not to
 straiten him. The *Janitor* went as he was ordered: Mr. *Ing-*
lish returned answer, That now indeed he had no use for a
 Chamber in the Colledge, but since he understood there was
 a design another should have it, he would not part with it,
 and he would keep it in spite of my Teeth: Some days after,
 as I was going through the upper Court, I met with some
 marks of Incivility from him. The next News I hear of
 Mr. *Inglish* is, that he had raised Letters of * Law-barrows * Which a-
 against me, and offered himself to Swear before the Lords of *mong the Scots*
 Session, *he dreaded me Bodily Harm.* But the then Lord *signifie such*
President Lockart rejected the Letters, with Indignation, *writs as ob-*
 without my Interposal or Knowledge. For I knew nothing *lige any Man*
 of this Malicious diligence against me, until some of my *to secure the*
 Friends sent me the Letters of Law-barrows rejected in *Peace under*
præ- *the pain of*
sentia; I gave this account of the whole Affair to Sir *Imprisonment.*
Thomas
Kennedy, then Lord Provost of *Edinburgh*; he immediately
 sent his Officers to discharge Mr. *Inglish* from the Colledge,
 who when they came, they did not break open his Door, nor
 was his Furniture cast out; but after all this Provocation, I
 gave him all the days he sought, for ordering his things con-
 veniently, and peaceably to retire. So much of Mr. *Inglish*
 his Persecution for being a Presbyterian: And I beg *Your*
Lordships Pardon, that I have kept you so long upon this
 particular. But the Libeller adds, I was challenged for this,
 and returned answer, I would suffer none of Mr. *Inglish* his
 Principles to continue within the House. That I was chal-
 lenged for this, is an untruth, and consequently I made no
 such answer. If by Principles he mean Faction, Contention,
 and Sawciness, I confess I did not love these Qualities; but
 if by Principles, he means the New Opinions and Fancies,
 which denominate a Man a Presbyterian, I behoved to ex-
 trude several of the Students, who are likely to adhere more

tenaciously to their Tenets, than Mr. *English* can be supposed to do; but some even of them so Principled will bear me witness, that I treated them with the same Civility and Others, according to their good behaviour.

The new Man I Persecuted for being Presbyterian is Mr. *Gourlay*, and his Persecution did so exactly meet with the time of his being Licensed to Preach by the Presbyterians; Mr. *Cunninghame* and Mr. *Kennedy's* Scholars drove him from his Chamber, and no redress of all this.

The Libeller is certainly very Critical and Exact in this part of his Inquisition; for there was no mark of Contempt put upon Mr. *Gourlay* here (says he) until he Preached, and until he was Licensed to Preach by the Presbyterians; this is wisely observed, for if I could have gotten Mr. *Gourlay* out of the Colledge I had accomplished a great design for Episcopacy! It is not enough for the Libeller to Represent me as an Ill Man, but he must have me thought an Idiot. But the Matter of Fact, as to this Trifle, is, that Mr. *Gourlay*, some years before I came to the Colledge, attempted to teach the * Semy Class, in Mr. *Kennedy's* Absence: But the Boys then found him quite out of his Element, and drove him out of the Schools with Snow-balls to the Foot of the Colledge Lane. My Lords and Gentlemen, I appeal to you, if, after this Affront, it was ever possible for Little *Gourlay*, in so numerous a Society, to recover his Reputation, unless it be supposed, that so many Boys in Health and Vigour, should want all degrees of Petulance and Levity: I am sure he that tries Government of them next, when I am gone, will find he has no Utopian Common-wealth to Govern: And yet I think they are as Obedient and Regular as so many Youths in any part of the World. When Mr. *Gourlay* came to me, I went with him, and I was so forward to punish the Youths, that before I heard them plead in their own defence, I find some of them in a Pecuniary Mule. But the Students finding that they were thus treated by *Gourlay*, they presently Caball'd themselves into a more numerous Combination, of which I knew nothing; and then it was that *Gourlay* found it Convenient to retire. But as to this Second Assault made upon him, no complaint was ever entered, no Names were ever given up to me. And I again beg Four

Lordsships

* Second.

I believe Mr. Rule, now that he hath had the Government of them that Huse in his hand for some time, will not think the extravagance of some Boys a sufficient reason to deprive the Principal, if he must expect the next Visitation may conclude he has lost the Spirit of Government.

(39)
 [Excuse] Pardon, that I have spent so many Lines on this
 Impertinence. And Mr. Gouley will pardon me, if I do not
 set down the particular Acts of Imprudence, open Folly and
 Ignorance, by which he made it impossible for him to live
 here without a Guard. Why the Students in Mr. Cunning-
 hame and Mr. Kennedy's Classes should only be named, the
 Libeller and I both know a very good reason for it; but be-
 cause it would seem Malicious, I now wave it.

V. *The next Accusation is, that I heard Dr. Pitcairn at the
 late Publick Commencement, Treat the Confession of Faith Professors.
 at Westminster, in Ridicule, and Impugn the Existence of a
 Deity, without answering him.*

My Lords, my Patience is quite tired with this Imperti-
 nence: I was not in the Desk, nor bound to preside at those
 Exercises, and so not concerned to answer: But my good
 Friend, Dr. Pitcairn, is more able to answer for himself and
 me both than I am. Only, the sneaking Libeller is grossly
 Ignorant and Malicious, for the Doctor did not Impugn the
 Existence of a Deity, he endeavoured fairly, like a True Phi-
 losopher, to load some Propositions in the *Thesis* with this
 Absurdity (*Hoc posito sequeretur illud*) The most Sacred Fun-
 damentals in Religion are thus, disputed in the Schools, not
 with a design to overthrow them (as he ignorantly fancies)
 but to establish and set them in their true light, that they
 may appear in their evidence: Is it necessary to answer the
 silly Conceits of such a Libeller, who should not be suffered
 to enter the Publick Hall, if he must Censure and Mis-repre-
 sent the most exact and usual Methods of all Schools in *Chri-
 stendom*? Yet I foresaw that some Ignorant or Malicious
 People would mis-represent this Argument, and therefore I
 desired the Doctor to let it fall, and without any more he
 did so.

VI. *The next Crime is, I removed some Pictures of the first
 Reformers, for a day or two, out of their place in the
 Library, and that I was challenged for this by the Ma-
 gistrates.*

To this I answer, That the Magistrates never challenged
 me

me for it; for they knew well enough there was no hazard of my running away with them: But I gave the true and satisfactory Answer to this Article, to Sir John Hall, Provost of Edinburgh, upon *Wednesday* last, and it needs not be made Publick unless he please. And I am not very sollicitous whether ever the Libeller be satisfied about it, I hope the Nobility and Gentry, who sit here, will.

This is the Objection they insisted most upon, and the whole Story of it is related in the Animadversions upon the Report of the Committee in the following Pages.

VII. *The next is, that I presented an Eucharistick Poem, Composed by Mr. Cuninghame, upon the Birth of the Prince of Wales, to my Lord Chancellor with my own hand.*

Where the Libeller had the word [*Eucharistic*] I know not; it is his misfortune that some of his darling expressions discover him more frequently than he's aware: It seems he had read upon the Frontispiece of the Poem, *Tetrastich*, and he stumbled as near as he could, by setting down *Eucharistic*, but by what Propriety of Speech he knew not; I am sure the Bonfires, Illuminations, Glasses, and Wine flung over the Cross, were all of them as *Eucharistic* as the Poem, and the Town of Edinburgh should answer this, not I: Nay, the Council of Scotland Complemented the King on this occasion: Yet it may be the Libeller had some other design, by chusing some word near the *Eucharist*, that Mr. Cuninghame and I might be thought to advance the Doctrine of *Transubstantiation*. But that I gave the Poem to the Chancellor, beginning *Trino nate dic*, is acknowledged by me.

No report made of this Article to the General Commission of the Visitation.

VIII. *The next is a Horrid and Impious Curse against myself, when I threatned one of the Scholars.*

My Lords, I did look for some such Acculation; for it is not usual for the Presbyterians to load Men of a different Opinion from them with ordinary escapes: They must represent them as abominable, and as Sinners of the first rate; for all that are not of their way can have no fairer quarter, yet I could not easily guess who should first invent this prodigious Calumny, a Lye so notorious, that it could not come out of the Mouth of an ordinary Sinner. The Story of this Scholar, and the true Original of the Slander is this. In the begin-

beginning of Nov. 1688. I found that *Robert Brown* the
 Plunderer (who was then *Mr. Kennedy's* Servant) had
 been for a good while practising upon some of the *Ser-
 vants*, to enter into Tumults, break all Order and Disci-
 pline, and so burn publicly some mock Effigies of
 the Pope. This certainly would have ruined the Peace and
 Order of our Society, many had Consequences did frequent-
 ly attend it. Not only were the Students debauched from
 their Books, but their Lives exposed every moment to hor-
 ror and by the Tumults. Besides that our Colledge had felt
 the bad effects of it some years before. Upon the account of
 this, and some other notorious Villanies, I procured *Robert
 Brown* to be imprisoned; however at the same time I gave
 him a piece of Money to serve him that night upon the
 morrow I pleaded he might be let at Liberty upon his pro-
 mise of amendment, which was done accordingly, but the
 Villain grew worse and worse, till at last he became Captain
 of the Rabble, and in requital of my forbearance towards
 him, he writes and fixes a Placade upon the Colledge Gate
 threatening to kill the Regents, ordering me to Retract my
 Sermon against the Tumults, and charging me with all the
 Blood-shed at the Abbey *. (This Placade is still in my
 keeping) Notwithstanding of all this, I forbore to exclude
 him upon plausible Considerations, at the intreaty of some,
 and still he went on in his wicked Course, and all the Rob-
 beries committed upon poor People were laid at our doors,
 as if our Scholars were to be blamed for his Extravagancies;
 At last he committed an Outrage, which might have han-
 ged a hundred. There was a Woman in my Lord Presi-
 dent's House, whom this *Brown* carressed and frequented, and
 she had a quarrel with another Maid-servant who was Popish;
 immediately *Brown* is employed by his Godly Mistress to ba-
 nish the Popish Maid from the House. He willingly under-
 took the Service, gathered his Troop, and entered the
 House (my Lady being in Child-Bed, and my Lord Presi-
 dent himself at London). *Brown* thus invading the Lord Pre-
 sident's House, my Lady was almost frighted to Death; and
 we that were Masters of the Colledge thought our selves so
 disgraced, that the House of our Great and Learned Pa-
 tron should be thus rifled in his absence, by some of our
 Scholars, when his Lady was lying in. And when we thought

Centred nor Deposed, will find fault with what I have done, I shall endeavour to make amends: but I need not fear any doubt this way, since I had his leave before. But the *Eschellor* means Mr. *Doyle*, *Williamson*, the *Presbyterian* Minister, who hath no legal claim, either to the *Pentance* or Ministry there: This is a piece of the ordinary modesty of the *Eschellor*, who is not concerned to enquire into this matter, nor do I think to give a reasonable account of what I have done, to any body that asks it, no, nor to Mr. *Williamson*, if he will but prove himself the legal Minister of that place, and will make good the *New* *Patronage*, where with he hath lately blessed the World, in his sermon before the Parliament, viz. *That one Schollar should be allowed in the Presbyterian Government*, when I acknowledge my self obliged to beg Mr. *Williamson*'s pardon. However, the Child is baptiz'd according to the Form of the *Calvinist* Church, and I hope they do not undervalue Ceremonies of *State* in baptism so much, as to re-baptize him.

Mr. *Doyle* *Williamson*, I was interrogate *Williamson* and upon some other things, that I do not find in the Copy of Articles given me, as first that I frequently Preached ungodly Doctrine, but this is an impertinent and indefinite Accusation (there is no doubt but the *Eschellor* would have Preached other ways than I did, had he been in the Pulpit) by this the *Villagers* may see, that the *Eschellor* had no other design in his Head, than to gather together such Articles as he thought would make me most odious. What is Sound, or un-Sound Doctrine, he as little knows, as he does the Secret of the *Whisperers* Stone. Then again, *That I thought my self independent on the Town of Edinburgh*, but I gave a full answer to this the last day. Then, *That I went on to Laureat, the last of May, without acquainting the Magistrate of the Town, or the Treasurer of the College*. The Provost knows the first part to be a Lye; besides, that it is not practicable, for this Civility and Deference to the Magistrates runs in course, and cannot be omitted. *That I did not wait upon the Treasurer*, is because a fault only since we had a Treasurer that mistook his Office, for when he knows himself and the College better, he will forbear such impertinencies.

The next was, *That I did not punish the Schollars for Whoring and Drinking*. There was not one Schollar, since I had

This part of his Answer was directed to Sir John Hall, a Man so little obliged to the Universities, that the Masters could not reasonably look for any kindness from him.

Too inconsiderable a Man to be any further chastised.
H. F.

the Government of the Colledge, Convid of others, not so much as complained of; but it is naturally impossible for him to forbear Gallunry; the Viper must either burst at this Point. I was then again interrupted about the *Barrenness of Theologie and Philosophy*, so which I gave a full Answer on *Wednesday* last.

Upon *Thursday* the 18th. of Sept. 1692, the Inquisitors sat, and some of the Presbyterian Ministers having looked over the publick Records, thought they had discovered a dangerous Plot to the occasion whereon was this By King James's Proclamation for Indulgence, yet could not impose the former Oaths upon our Students, when they commenced Masters of Art, and therefore, lest they should go off without any engagement, the former Oath was comprized into this short Promise, *Pollicentur in Deum fidem inuolantibus, in religione Catholica Reformatione protestantium erga Imperatorem Romanum Regem Obsequium, &c.* But it fell out so that the word [*Reformata*] was left out in some place, by which they would conclude either that the Promise was indefinite, or that there was a Blank left to be filled up upon occasion with a word, in favours of some other Religion different from the Reformed. If the first be intended, it is no new thing to find the Students here Sworn to Oaths as indefinite as this is; for the *Puritas* and *Veritas Evangelii*, in the Oath imposed by Dr. *Coleau*, is coincident with the *Christian Religion*, mentioned in the Form now challenged; for I never understood by the Protestant Religion any thing but Christianity unmixt. But if this be said to be too general, look the Records, *Ann.* 1662, and ye shall find that there is not the least mention of Religion in the Oath Imposed. If the second be said that there was a Blank left on design, it is humbly desired, to know what the design could be; the *Bibliothecarius* is ready to depone that he never intended a Blank, nor was he ever ordered a Blank; and the rest of the Masters may be interrogate whether ever they knew of any such design. So that this Phrase, *Religio Christiana*, without the word [*Reformata*] once varied, is purely the Result of Chance, and no Design.

At the Doctors first appearing, it was talked of with that warmth and concern, that he thought the *Gun-powder-Treason* was in the Belly of it; so that the *Bibliothecarius* his Deposition, who Swore that he wrote nothing in the Book, but

by

by Order, is not to the purpose, unless he acknowledge a
 Black designed by him in that manner of Writing, and Orde-
 red by the Doctor or some of the Masters; All this baffle comes
 to nothing, unless the Christian Religion in the *formula* of
 Promise now challenged, signify the Anti-Christian Religi-
 on; and if that be, I have no more to say in his defence.

We shall hear
 more of this in
 the Report of
 the Committee.

The Report of the Committee, concerning Doctor MONRO.

At Edinburgh, September, 23, 1690.

THE Committee considering that Doctor Monro Princi-
 pal of the Colledge of Edinburgh, did Judicially re-
 fuse to comply with the Qualifications required by the Act
 appointing the Visitation of Colledges, except as to his Sub-
 scribing the Confession of Faith; as also it appears by his
 written Answers, Read and given Judicially by him, that
 such as were Mr. Lidderdale's Scholars the preceeding year,
 should be Taught that year in no other Class, save Mr. Bur-
 nets, (who he confesses lay under the suspicion of being Po-
 pish) under pretence of making a gap in the Colledge, and
 for other Reasons known to the Primar himself, as the Act
 bears; and he does not alledge, that he used Means to cause
 Master Burnet purge himself of the said suspicion: And fur-
 ther, that he did take down the Pictures of the Protestant
 Reformers out of the *Bibliothèque*, at a time, when the Earl
 of Perth, the late Chancellour, came to Visit the Colledge,
 without any Pretence or Excuse, but that the late Provost of
 Edinburgh did advise him thereto; And that on the 23d of
 August last, he Baptized a Child in the Parish of the *West-
 Kere*, without acquainting of the Minister of the Parish, or
 License from him; which is contrare to the Rules of the E-
 stablished Church Government; As also that he acknow-
 ledged, that he had no Publick Dictates one whole year,
 but only Catechizing; And that it appears by the Publick
 Registers of the *Magistrand Laureation*; That whereas, from
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the year 1663, and till the year 1687, the *Magistratus* were
always Sworn to continue in the *Veritas* and *Puritas* of the
Gospel, or in the Christian Religion Reformed according to
the Purity of the Gospel; yet in the year 1687, and 1688.
when Doctor *Murray* was Principal, he takes the *Magistratus*
obliged only to persevere in the Christian Religion;
and this Blank is found three several times in the Book, viz.
at two Publick Laureations, and a private one; and the
Doctor having laid the blame on the *Bibliothecarius* his negli-
gence, and craving the *Bibliothecarius* might be Examined
thereupon; He being accordingly Sworn, and Examined,
Depones, that what he wrote in the *Magistratus* Books, was
either by direction of the *Primus* or of one of the *Regents*,
and in Presence of a Faculty, or of a *Quorum* of them;
and that what he did write, was always read over in the
Presence of the Masters and the Scholars; and particularly
the alteration of the Promise made at the Graduation, in the
year 1687, as also the Committee considering, that at the two
last Laureations, in the year 1689 and 1690, neither
Oath nor Promise was required at the Graduation.

It is therefore the Opinion of the Committee, That Doctor
Alexander A. O. N. R. O. Principal of the College of
Edinburgh, be Deprived of his Office as *Primus* thereof;
and that the said Office be Declared vacant.

There is a Letter Written by the said Doctor, and Dire-
cted to the late Arch-Bishop of St. Andrews, Dated
Jan. 15. 1689, owned and acknowledged by the Doctor to
be his hand write, the Consideration whereof is Remitted to
the Commission.

The Sentence of Deposition against Dr. Murray.

At Edinburgh, September 23. 1690.

The Lords and others of the Commission appointed by
an Act of Parliament, for Visitation of Universities, Col-
leges

that said Doctor, having read and considered the above written Report of the Committee of the College of Edinburgh, then Doctor Monro, Principal of the College of Edinburgh, Depositions and other Instructions produced, and also Doctor Monro being asked, if he was presently willing to swear the Oath of Allegiance to Their Most Excellent King William and Queen Mary, and to Sign the same, with the same names, and the Confession of Faith, (which formerly he had refused to Sign before the said Committee) and if he would declare his willingness, to submit himself to the present Church Government, as now Established; The said Doctor Monro, did Judicially in Presence of the said Commission, refuse to Sign the said Confession of Faith, and to take the said other Engagements, required to be done by the said Act of Parliament: And also did Judicially acknowledge his written Answers produced before the Committee; and did Confess, he caused remove the Pictures of the Reformers out of the Library: Therefore the said Commission, approves of the foresaid Committee's Report, and finds the same sufficiently Verified and Proven; And hereby, Deprives the said Doctor Alexander Monro of his Place, as Principal of the said College of Edinburgh, and Declares the said place Vacant. Sic Subscribitur.

Crasford, P.

A Review of the above-mentioned Reports of the Committee, appointed to Visit the College of Edinburgh, concerning Doctor Monro.

The Report.

The said Committee Considering, that Doctor Monro Principal of the College of Edinburgh, did Judicially Refuse to comply with the Qualifications Required by the Act appointing the Visitation of Colleges; except, as to the Subscribing the Confession of Faith.

Review.

First, it cannot be denied, but that the Doctor did once and again, deliberately, plainly, and openly, refuse to comply

comply with the New Test, appointed by the late Act of Parliament for Masters of Universities; but then it is necessary for Strangers to know what this Test is, and then they will see, upon what Design it was invented, and why it was Imposed upon Masters of Universities, and not upon the whole Clergy of the Nation. First, All Masters of Universities, were required to Sign the *Westminster* Confession of Faith to every Article, and to hold every Article *de fide* without any Limitation, Explication, Restriction, or Latitude: When the Doctor gave in his Answer to the Committee, he was that Afternoon asked, if he would comply with the Act of Parliament; he told them, he had considered the Act of Parliament, and he could not comply with it: For, said he, *it is needless to insist on particulars, though I should agree to it in some Instances, I cannot comply with it in its full Extent*; and, in our Language, (this is *volumus ex quolibet defectus hominum ex integra causa*) thus he answered once, so he had Reason to expect, they would never give him any trouble about this Question.

But the Committee upon the day of *August*, would needs ask him again, whether he would Sign the *Westminster* Confession of Faith; The Doctor thought this question was asked to satisfy their private Curiosity, not at all with regard to the Report they were to make to the General Commission; since he positively told them before, that he would not comply with the *New Test*; therefore he yielded so far to their importunity, as to tell them he had no great scruples against the Confession of Faith, and that if the *Westminster* Confession of Faith, was imposed, as *Capitulum Universitatis Ecclesiastica*, and nothing else required, he might be induced to comply with it very chearfully; he was then removed, and in the Interval of his absence before he was called again, one of the Ministers desired, that no more Questions should be asked, for in Case, said he, (He should comply with the other particulars of the Test, where are we then) I had this from a Person of Honour who was present, a Member of the Visitation: But as long as the Test stood as now it stands, Mr. Kennedy, if he be the Man, needed not be so much afraid of the Doctor's Compliance: This Concession, as to the Confession of Faith, is by their Sentence, made to contradict his publick refusal to Sign it before the Commission;

as if every Article of that Book should be received as Infallible Truth; was it not enough, that he was content to Sign the Confession of Faith, with that *Freedom* and latitude, the Protestant Churches used to impose Confessions upon their Members: But the Earl of *Crawford*, *Præses* of the General Commission, asked the Doctor when he was sited before them, whether he would Sign the *Westminster* Confession of Faith, without Restriction, Limitation, Explication, or any *Reserve* whatsoever; To this, the Doctor Answered plainly and resolutely, he would not; nor are Confessions thus imposed in any Protestant Church upon Earth; they look upon them as Secondary Rules, and consequently to be Examined by the Word of God: And the most Accurate Humane Composures, may afterwards be found in some one Instance or other, to have swerved from the Infallible and Original Rule of Faith; but the *Presbyterian* Severity may appear in this, that they Read the Scriptures with design to defend their *own* Dictates; whereas, others Read all Dictates with an Eye to the Holy Scriptures: The Doctor was content to Defend and Assert upon all occasions, all these Articles in that Book that were Uniformly Received in all *Protestant* Churches; Nay more, he was content never openly and contentiously to Dispute against any of the Doctrines contained in that Book, so as to advance Faction or Parties; But to Sign the Confession of Faith in all Articles, and to hold every one of them to be *de fide*, he thought not consistent with the *Freedom* of Universities and Schools: They might have Learned to be a little more Modest, from the Practice of the United Dissenters in and about *London*, who allow any Man to be an Orthodox Christian, and fit to be Received into their own Refined Communion, if he hold the Doctrinal part of the 39 Articles of the Church of *England*; But the *Presbyterians*, tho' they have no Standard of Unity, yet they are mightily Rigorous in their Impositions; and it is a little odd, that they should have mentioned this, concerning the Confession of Faith, in their *Report*, since the Doctor once and again, told them before the *Committee*, that the Condition that Qualified Men by Law for their places in Universities, was a complex thing, which he could not comply with; such a Rigorous Impolition was never intended by the Parliament: They thought it necessary for Masters of

Heads of Agreement, by the United Ministers, Head 8, of a Confession of Faith.

Vide *Acts* of the
General Assemb.
1646.

Universities to Sign it, as *vinculum pacis Ecclesiastica*; but the Ministers were to Comment upon the Act, and extend it as was most subservient to their Design: The *Presbyterians* are against Infallibility in the *Theory*, but will not allow their own Dictates to be Disputed; yet when this Confession first appeared, they *themselves* did not Receive it without Restrictions and Explications; But if there be so much Mischief in Impositions; (as sometimes they would make us believe) It is in those of this kind, where our Understandings are Captivate to believe the lesser Niceties and Decisions of Dogmatick Men, to be *de fide*; which (with leave of the *Presbyterians*) I reckon a far greater and more Spiritual Bondage, than Bowing of my Knees when I Receive the Holy Eucharist: If Men were so Wise, after our endless and Foolish Disputes, as not needlessly to multiply the Articles of our Faith; how quickly might the Christian Church be United on its Apostolical Center, of Unity and Simplicity; The *Papists* will not part with one Barbarous word, nor the *Presbyterians* with the least *iota* of their Orthodox Stuff; though they plead the Tenderness of their Consciences very loudly, when they are only bid do things in their Nature indifferent, to preserve External Peace and Uniformity.

The next Branch of this *Test*, was, *The Oath of Allegiance to King William and Queen Mary.*

One great piece of Policy, which the *Presbyterians* manage against the Episcopal Party, is, never to require Obedience to the Civil Authority, without the mixture of some *Presbyterian Test*; when this Severity is complained of, they Clamourously Alledge, that the Episcopal Party are Enemies to King *William* and Queen *Mary*, and openly in the *Coffee-Houses* at *London* vent, that there was none of the Clergy of *Scotland*, met with any ill usage, but merely upon the account of their Disloyalty to King *William* and Queen *Mary*: upon the whole Matter, I have no more at present to say; but that the *Presbyterians* are never so much out of Humour, as when they know their *Opposites* heartily comply with the Civil Government: Then they find it a little more difficult to turn them out, tho' this trouble amounts to no more than the forming of a Libel of Scandals, and judging

judging them that are Libelled, by the same Men that Accuse them.

But the *Presbyterian Hypothesis* (when its *Consequences* are duly considered) allows no true Allegiance to any King upon Earth; if after all, there lies no Appeal from the Ecclesiastical Court to him, to whom I Swear Allegiance; for two Co-ordinate Supreme Powers in one State, is a Contradiction; and therefore, whenever I am required to Swear Allegiance to the King; The first thing I humbly crave, is, to be delivered from that *Presbytery*, which will supersede that Allegiance upon occasion; for it is not enough to tell me, that the Power of the *Presbyterians* is Spiritual, and the other is Secular; for I feel their Spiritual Power meddles with all my Temporals; that tho' I hear the Voice of *Jacob*, I am oppressed by the hands of *Esau*: And tho' it is an easie thing for them to tell me, they only meddle in *Ordine ad Spiritualia*; yet, that is but a word, and but a Foolish one too; for by the same Logick, they may cut my Throat, as well as turn me out of my House and Living, and both may be said to be in *Ordine ad Spiritualia*: But every Man knows, how inconsistent the *Presbyterian Principles* are with the Royal Prerogative of Kings: And it is very hard to leave the Episcopal Clergy to their Mercy, who, by their Hopes of Heaven, are Sworn to destroy them in the Solemn League and Covenant, which is still the Standard; and tho' they think it not time all of them again to Renew it; yet they magnifie it on all occasions, and Act exactly conform to it.

The next Branch of the *New Test*, is, the Certificate or Assurance, which you may Read in the Act of Parliament: If Allegiance, Naturally imply an Affectionate and Sincere Resolution to serve the King, against all others upon all occasions; then some will say, this additional tye of Fidelity, is superfluous; I am sure that many in *England* who will endeavour to serve the Government with all Cheerfulness, and Zeal, could not be made to Subscribe any such Declaration as this is: But let it be Remembred, that when this Act passed in Parliament, very few either of the Nobility or Gentry were present.

The Fourth Article of the *Test* Requires, that they should submit to the *Presbyterian Kirk Government*; for if they had complied with the former three, this was a sufficient reserve

for the *Presbyterian* Interest; every thing the Masters did or said, good or bad, might be turned into a *Libel*, and they were Judges of what every *Libel* deserved: Their Discipline is a bottomless Abyss; the Masters behoved to be Tenants at will, if once they submitted to their Government: It was an easie thing for the *Presbyterians* to form *Libels*: Nay, rather it is impossible for them not to form them; for so many of them desiring to be thrust into these places, it was folly to expect any peaceable Possession. And if there were no other reason to refuse the *Test* now appointed; but that it required Submission to *Presbytery*, I think any knowing and ingenious Man might be excused for his non-compliance.

Now you have seen the *Test* in all its Branches, and Strangers will be surprized, to hear that there are no Oaths at present required in *Scotland* of any Clergy Man, but only of the Masters of Universities. The reason is this, the *Presbyterians* intended speedily to plant themselves in these places, and for the rest of the Clergy they doubt not quickly to dispossess them of their Livings, by the Power of their Government, upon such pretences as they can easily devise and suggest against them. Such of the *Presbyterians* as entered into the Universities took the Oaths; but it was thought fit to impose no Oaths upon the whole Body of the *Presbyterians*, that the *Kirk* might preserve its independency upon the State; so this Law was not made for the *Saints*, but for Wicked Men and Malignants. They know they may dispatch the rest of the Clergy by methods, such as are frequently complained of: For who can stand before the force of *Presbytery*?

Sternit Agros, sternit sata leta, Boumque labores.

Præcipitesque trahit Silva.

Like an impetuous Torrent that runs all down before it.

Report.

As also it appears by his written Answers read, and given judicially by himself, that he made an Act of the Faculty, that such as were Mr. Lidderdale's Scholars the preceeding year, should be taught this year in no other Class, than that of Mr. Burnet's (who he confesses lay under the Suspicion of being Popish) under pretence of making a Gap in the Colledge, and for other Reasons known to the Principal himself, as the Act bears.

bears: And he does not alledge that he used means to cause Mr. Burnet purge himself of the said Suspicion.

Review.

There are here a great many things jumbled together, and therefore they must be explained more particularly. But it was not possible for the Ministers that drew up this Report, to have contained more Non-fence and Malice in so few words. And some Persons of Quality, who were Members of this Visitation, doe confess that the Doctor did nothing in Mr. Burnet's affair, but what they would have done, if they had been in his Circumstances: But the matter of Fact is this: There fell a *Regents* place vacant in the Colledge of *Edinburgh*, by the Death of Mr. *Lidderdale*: Mr. Burnet had his eye upon this place a good while before Mr. *Lidderdale* died, and so prevented the diligence of all Competitors: He was recommended very strongly to the Provost, and other Magistrates of *Edinburgh* who are Patrons. The Doctor, upon the death of Mr. *Lidderdale*, fixed his eye on Mr. *James Martin*, Professour of Philosophy in the Old Colledge of *St. Andrews*, his particular Friend and Acquaintance, who had taught Philosophy several years in that Famous University, with great Success and Applause; and did recommend him with all the Zeal imaginable to the Magistrates, that he might be chosen in the room of Mr. *Lidderdale*, now deceased: Several Divines and Physicians, Men of unquestionable Learning and Reputation, in the City, know that the Doctor used all means to keep Mr. Burnet out of the Colledge: But Mr. Burnet (being recommended by the Duke of *Gordon*, and his Friends at *Edinburgh* being pre-engaged to lay hold upon this advantage as soon as there was occasion,) prevailed in this Competition, notwithstanding the Doctor, and several other Friends, did with all Vigour interpose in Favours of Mr. *James Martyn*.

Mr. *Thomas Burnet* had emitted some *Theses*, in which were some positions favourable to the *Absolute* Power of Kings, and particularly the King of *Scots*: It seems this was magnified by the Person of Quality that recommended him to the Town of *Edinburgh*; several People did upon this suspect him either to be a *Papist*, or not far from *Popery*, if any strong temptation did assaule him; and this was industriously

striously propagated by some against him; so that many were determined to keep back their Children, either from his Class, or from the Colledge for good and all. The Doctor found that the Colledge was at a disadvantage by such Reports, as were founded on slight *Surmises*, and therefore he was at the pains to undeceive some Citizens and others, that Mr. *Burnet* was no *Papist*; and this he had good reason to do, because Mr. *Burnet*, as soon as he entered Regent in the Colledge of *Edinburgh*, offered cheerfully to sign the *Test*, and Renounce all *Pogery* and *Phanaticism*. And therefore the Doctor (having nothing in his view, but the publick advantage of the House, and that there might be an even balance betwixt the four Professours of *Philosophy*; and that none of them might make a Monopoly, either of the Scholars that came to be taught, or of the Profits got by them) took all possible care to make Mr. *Burnet* as useful as he could, tho' he was thrust into that Colledge against all the endeavours the Doctor could use to keep him out of it. If he had done otherways, and suffered such reports to file abroad, the Country would have concluded all the Masters in the House were *Popishly* affected, and so withdrawn their Children from the Seminary. The fear that many would absent themselves from the Colledge on this occasion, touched the Doctor to the quick, and made him struggle with all possible Industry to keep up the Reputation of that House, especially since the Government of it was committed to him, and that it had flourished for many years before he entered under the Inspection of his Learned Predecessours. And lest some other Professours might take advantage of the misfortune Mr. *Burnet* lay under, he procured that an Act of the Faculty should pass, that the Scholars who had been in the preceding year taught their *Greek* in Mr. *Lidderdale's* Class, should be admitted to no other Class for that year, but Mr. *Burnet's*, who was orderly brought into his place. This was the current uninterrupted Practice of the House, and of all other *Philosophy* Colledges in the Nation: Here was no *Arbitrary* stretch, nor no Statute of the House violated, and no Member of the Faculty was forced to Vote otherwise than they pleased. This account of the Act that passed in the Faculty, in favour of Mr. *Burnet*, is in it self Reasonable, Just, and True; how then can the Inquisitors pretend there was another Design,

sign, than what is alledged by the Doctor? They'll tell you there was another Design; the Doctor favoured *Papists*, Mr. Burnet was a *Papist*, and that was the Reason why the Doctor wished many Scholars to be taught by Mr. Burnet. It is natural for such as never designed well in their life, and never with regard to the publick advantage, to suspect the most Laudable and Innocent Actions, to proceed from the worst Principles and Designs: Did Mr. Burnet truly teach any *Popery*? Or did the Doctor recommend to him to teach *Popery*? Did any of his Scholars ever hear him teach any thing that looked like *Popery*? No, that cannot be alledged; but it was fit for the *Presbyterians* to say so, and tho' they could bring no proof for what they say, yet they impudently insist on it. If they had not lost all sence of common Modesty, they might have learned more Discretion.

But let us examine more narrowly the Reasonings of this part of their Report. They tell us, in the first place, that the Doctor made an Act of the Faculty: This is an Impertinence; for tho' he presided in the Faculty when it met, he could by himself make no Act. The Reasons, perhaps, he alledged for the Act, might determine his Brethren to Vote, as he did in that juncture.

They tell us next, that the Doctor confesses that Mr. Burnet lay under the suspicion of being *Papist*. It is true, that in the second Article of the Libel formed against the Doctor, the *Presbyterians* say, that Mr. Burnet lay under the suspicion of being *Papist*. Those words of their own Libel, the Doctor repeats in his Answer to the second Article; and this Repetition of their own words, they make to be the Doctors Confession. This must needs proceed from, either unpardonable Malice, or Stupidity. For in what sence can it be said, that the Doctor confessed that Mr. Burnet was suspected of *Popery*? Was it any fault of his, that Mr. Burnet was suspected, or can Mr. Burnet himself be blamed that he was suspected? The least mistake may occasion one to be suspected, and yet he may be very innocent; notwithstanding of all the Suspicions that may be to the contrary: This is a malicious and foolish way of Reasoning; for the most publick Spirited, and most innocent Men may be Suspected and Libelled too by Malice and Envy, and yet continue in their Integrity. Let me expose this way of Reasoning a little more familiarly. A very Eminent Member.

Member of the pretended *General Assembly*, is suspected to have enriched himself with a part of the Money given by the *Sectarian Army* to the *Presbyterians*, when the King was delivered up at *New-Castle*: Is the *General Assembly* to be blamed, because they did not oblige this Man to vindicate himself from this Suspicion, before he sat in the *Assembly*; or was that Member himself to be blamed, because he was suspected of it, unless there can be some evident proof brought, that he did actually receive a considerable Sum of Money from the *Sectarian Army*, upon the former consideration: I believe neither that Member, nor the *General Assembly*, will allow of this way of Reasoning, when it is applied to their own Case. I'll make it more clear yet, by one or two Instances. Another great Reformer in *Fife*, is suspected of being accessary to the Murder of Dr. *Sharp*, Lord Arch-Bishop of *St. Andrews*, and it may be this Suspicion is founded upon better Reasons than the other, of Mr. *Burnet's* being a *Papist*; do they therefore think it reasonable to treat him as if he were a Murderer: There is no doubt they will be more merciful, if they remember his Service to their Cause. There is one *Urquhart* who is suspected to have spoken Contemptuously of the *Lords Prayer*, and our *Blessed Saviour*, for having Composed it, and of doing this in the most blasphemous Expressions; do they therefore think he should be ston'd to Death, upon the account of this Suspicion? For my part I do not think Suspicion a just Reason against any Man. Our Saviour himself was said to be a Wine-bibber, a Friend to *Publicanes* and *Sinners*; and all the Innocence of Heaven, and Lustre of his Divinity, could not keep him from being Censured by the *Pharisees*; so I hope we need no more insist upon this: When the Doctor is turned out, and when they consider seriously, they may perhaps acknowledge they ought to have Reasoned better.

Kinkell.

A Presbyterian
Minister.

But we are told, the Favour done to Mr. *Burnet*, was under pretence of making a Gap in the Colledge; so it is insinuated, that, whatever the Doctor pretended, the true design was to advance *Popery*; at this rate it was not possible to do, or say anything, no, nor to look to any quarter of the Colledge, but what might be suspected of having some *Popish Plot* in it. But was the Doctor observed to keep Company with Mr. *Burnet* more familiarly than he did with

with other Masters since; this is deny'd; nor can it be alledged; for to tell the plain Truth, he never Treated any Man in his Life so roughly, as he did Mr. Burnet sometimes; for which he blamed himself afterwards; then in the Name of Common Sense and Modesty; tell me, where lay the *Papish Plot*: If the Doctor had not obviated the Lying Reports that went abroad, of Mr. Burnet's being a *Papist*, one of the four Classes had been wanting in the Colledge; and if this had truly fallen out by his Laziness; had it not been a great disadvantage both to the Town and Colledge, and to the Doctor's own Reputation? Would it not been said, that the Colledge Flourished formerly, but now, since it had a Governour that understood not the Interest of it, it decayed in its Number, Order, and Splendor? This would have been the just Consequence; if Mr. Burnet had not been Vindicated from the Suspicion of being a *Papist*; And they that now manage the Argument against the Doctor, would have been the first and loudest Accusers of his Conduct; but it seems that they thought it no prejudice to the Colledge to warrant one intire Class: It's true, the Doctor might have suffered Mr. Burnet to sink or swim, without his Assistance; and perhaps he would have done so, if there had been nothing in it, but Master Burnet's private Interest; but when the Reputation of the Colledge was in hazard, any Man of Common Sense would excuse the Doctor, to interpose in that Affair with all Vigour and Application; It may be, they have no Notion of the Principal's Office; but, that he must be some Grave un-active Thing, that must be thought Wise, because he cannot speak, and a Prudent Governour, because he dares not meddle with their Disorders: But we are told, now That the Act runs thus; *That the Doctor provided the Act, in favour of Mr. Burnet, for several Reasons known to himself*; The Doctor does not deny, but that when the Act of the Faculty was made, some such Expression might have drop'd from him, that such an Act was necessary for several Reasons, not fit to be insisted on, particularly in that Conference. And when the Reader considers the Reasons that are already given, he will find there was just Cause for that year to make such an Act; tho' no Reason at all can be given for compelling the Masters to give such a particular

H

account

account of their Administrations in so trifling an Occurrence.

But they insist on another Argument, to prove that the Doctors Concern in this, had in it some one Popish Design or other; because the Doctor does not alledge, that he used means to cause Master *Burnet* * purge himself of the said suspicion of being Popish.

* This word in the Phanatick Language signifies the Vindication of one from Calumny and Slander.

Here is Modesty with a Witness; how could the Doctor Alledge in his own Defence, what he enjoined Mr. *Burnet* to do in Order to his Vindication: unless the Inquisitors had given the Doctor a particular occasion to tell, whether he did oblige Mr. *Burnet* to Vindicate himself or not; did ever any of them that were Members of that Committee ask that particular question, whether he ordered Mr. *Burnet* to take all just and Reasonable Methods, to Vindicate himself from the Suspicion of being Popish? Or did ever the Doctor refuse to give a plain Answer to all the Questions, that were asked? But the Inquisitors would have the Doctor (such is their Ingenuity and Candor) Answer all possible Questions, as well as those that were proposed; why did not they ask the Question in particular? If they had, the Doctor would have Answered, that Sir *Thomas Kennedy* then Lord Provost of *Edinburgh*, and he himself too, did enjoy Mr. *Burnet* to receive the Sacrament of the *Lords Supper*, with the very first occasion, in the *Grey-Frier Church*, from Dr. *Robertson*, that the People might see, that the rumours of his being Popish, were groundless and fictitious; and accordingly Mr. *Burnet* did so, and engaged all his Friends through the City, to vindicate him every where, from the Calumnious Suspicions vented against him. Now if the Inquisitors had asked particular Questions, they would have met with particular Answers; but they must blame the Doctor for not Answering the Questions they might have started, as well as those that were asked; and if they are not as yet satisfied by this account of things, they may satisfy themselves by some hundreds of Witnesses in *Edinburgh*: But there needs no such Appeals be made to the Citizens of *Edinburgh*, since the Testimony of Sir *Thomas Kennedy* alone (a Person of so much Honour and Integrity) is instead of a Thousand Evidences. And I think we have enough of this Impertinence.

Report.

And further *That he did take down the Pictures of the Protestant Reformers out of the Bibliothek, at a time when the Earl of Perth, the late Lord Chancellour, came to visit the Colledge, without any other Presence or Excuse, but that the then Provost of Edinburgh did advise him thereto.*

Review.

This is the Argument by which they seem to triumph over the Doctor, and which they managed with all Art and Industry. Nothing pleased the Gossipping Sisters so much as this Story, for they hugged and embraced each other at the hearing of it: Some said the Doctor did take away the Pictures out of the Colledge: No, Sister, said another, he sent them away down to the Abbey of Holyrood-House, and there they were burned by the Papists. And this being the last and most odious Story, prevailed; and if any body offer to contradict it, they were ready to fly in his Face, as an Enemy to the Good old Cause. But before I come to tell of the matter of Fact in particular, let us view the Report in Truth and Ingenuity. Therefore let me ask one Question, Did ever the Earl of Perth, Lord High Chancellour, come to the Colledge of *Edinburgh* in Person, to visit the said Colledge, all the time that the Doctor had the Government of that House? This must be answered negatively, because the Chancellour never came to the Colledge; for the Visitation sat in the upper Rooms of the Parliament House, not in the Colledge. And it is not easie to guess how they could be so impertinent, as to name the Lord Chancellour on this occasion. You have seen the Doctor's answer to this Article of the *Label* before; but then he thought that he needed not make it more publick nor more particular; but since they must have all come to light, the matter of Fact is this: When the Committee came to that Article of the *Label* against the Doctor, that he had removed the Pictures of the Reformers out of the *Bibliothek*, and asked him what he had to say to it: He told them that there was a Gentleman concerned, whose Name and Person he honoured, and he begged to name him, if he was obliged to give a particular answer to that part of the *Label*; and tho' there was nothing done, but what de-

served Applause and Commendation ; yet it was not very good Manners to toll the name of any worthy Person before Courts and Judicatures needlessly : Therefore he desired that one of their Number might be Commissioned to hear his Answer in private ; and if that Person was satisfied with the Answer, they might trust him so far, as to make no further inquiry into this matter ; but if he was not satisfied, then the Doctor was ready to make the Answer as publick and as plain as they required. The Committee yielded to this overture, and asked the Doctor whom he would communicate his Answer to, he said he would give it gladly to Sir *John Dalrymple*, then Lord Advocate ; and he named him, because he knew him to be a Person of Sense and good Manners. Sir *John* asked the Doctor whether he would not communicate the Answer to Sir *John Hall*, then *Preses* of the Committee. The Doctor answered that he was content to do so ; he thought in discretion he could not refuse him, since he was once named : Then Sir *John Hall* withdrew from the Table, and went to a Window in the upper Hall of the Colledge, to hear what account the Doctor would make of it in private. Then the Doctor told Sir *John* thus, That he could not give a particular Answer to the *Libel*, without making mention of Sir *Thomas Kennedy's* name ; this he thought would have been great rudeness, where there were so many Spectators ; but the true and plain account of the matter was this. That Sir *Thomas Kennedy*, then *Lord Provost of Edinburgh*, did expect that the Visitation, which was appointed by King *James*, in the Year 1601 should sit in the Colledge Library, and he feared that some of them who were in the Retinue of Persons of Quality might take occasion, from the sight of the Pictures of the first Reformers, to begin some one Discourse, neither so pleasing to the Protestants, nor yet so fit to be heard in that House. And therefore that no such occasion might be given to them, and that all such Debates might be waved at that time, Sir *Thomas* ordered and advised the Pictures of the Reformers, which hang in the Library, might be removed, for some few days, out of their usual place, and so soon as this occasion was over, they might be hung up again where they were. Sir *John* receives this Answer from the Doctor, and returns again to the Table, and gave some general Answer, with which all of them seemed to be satisfied at that time,

upon, for ought I know. Now let me examine their Discretion and Sincerity in this particular; either Sir John was satisfied with the Answer that he got in private, or not; if he was satisfied himself (the thing being revealed to him under Secrecie and Confidence) how came he to make it publick, for the Committee having allowed the Doctor one of their Number to hear his Answer in private, did plainly yield, that if the Answer satisfied that particular Trustee, they were no more to insist upon it; if he was not satisfied why did he not plainly declare his dissatisfaction when he returned to the Table; then the Doctor would have given the full and plain Answer himself, without any Disguise or Reserve: Sir John Hall being Provost of Edinburgh, should have defended the Authority of his Predecessour; and he knows very well that he himself did frequently and impertinently interpose his Authority about the Colledge, in things that had no such tendency, either as to its Preservation, or Honour, as what Sir Thomas Kennedy, in that Interval, did intend. But it seems the Committee thought fit to examine Sir John Hall upon Oath, what it was that the Doctor told him in private: This was not fair, for they might oblige the Doctor himself to tell all that he had to say upon this Head: For if they obliged him to make a publick Answer, it was as good he should do it by himself, as by another. But the most pleasant part of the Story is this, That Sir John deposes upon Oath, that the Doctor told him in private, that it was by Sir Thomas his Advice. But did the Doctor intend to exclude his Order, when he alledged his Advice in his own Defence; or does the Learned Committee think, that the serious and prudent Advice of a Person invested with Authority, hath not the usual force of an Act of Jurisdiction. But they condemn the Doctor, because he did it by Advice; but did not the Doctor, before the Commission it self, alledge Sir Thomas his Order, as well as his Advice? And might not his just Defence be heard at the Higher Court, as well as the Lower? And if he was not so full and accurate in his Defences to Sir John in private, why might he not be allowed to give one more full in publick? When the Es of Crawford examined him about this particular, whether he confessed that he removed the Pictures of the Reformers by Sir Thomas Kennedy's Advice? The Doctor answered, That when he did in that
Affair,

After, was by his Advice and Order so. The Earl gravely shook his Head, and told, that Sir John Hall was upon Oath, and that Sir John did not make mention of any Order. Truly one would have thought this was nothing to the purpose; for if what the Doctor said was true in it self, it was as fit to be alledged in his Defences before the Commission, as before the Committee, or Sir John. Therefore the Doctor pleaded that Sir Thomas Kennedy might be examined upon this particular; but that was denied, for it was no part of their business to find the Doctor in the right. Sir John Hall declared, that the Doctor said, he had removed the Pictures by Sir Thomas Kennedy's Advice, so it was fit for them to conclude, he had no Order for what he did. Now if such Non-sence pass in the Eye of the Nation, what must the Ministers expect in some corners of the Country, where Ruling Elders, Shoemakers and Weavers, are their ordinary Judges.

Tho' the Doctor did this by order, yet he needed no order for it, it being in his power to remove and set up Pictures, or any other Furniture as he pleased.

But why all this mighty noise about this trifle? Is it a Sin to remove Pictures for two days, from one corner of a Room to another: They'll tell you, I believe, it was no Sin in it self; but it was done with a bad Design. But Sir Thomas Kennedy, and the Doctor, will say it was done with a good design, where then are the Evidences that there was a bad design in it? It's true, there is no Evidence; but since it is capable of a misconstruction, it is as impossible for them to take it by the right handle; as to bring any solid proof, there was any bad design in it, from the first to last. But since I have said, that Sir Thomas ordered what was done in this Affair, let me subjoyn his own Declaration upon the whole matter.

Being informed that the Reverend Dr. Alexander Monro, Principal of the Collidge of Edinburgh, is charged with causing take down some Pictures of Luther, Calvin, Buchanan, and others of our first Reformers from Popery, which hang in the Bibliothek there: And his so doing is represented as an Argument of his disaffection to the Reformers, I find my self obliged to Duty and Honour and declare, that what he did in this particular, hath done in my desire and appointment, I being Provost of Edinburgh at that time; which was intended and done for the more manifest and for no other end,

and, but that there being a Visitation of the Colledge, and
 each an ensue, where I had reason to suspect several Romish
 Priests and Jesuits might be present, I thought a prudent Con-
 sion was to be used, for saving these Pictures of our worthy
 Reformers from being abused, or ridiculed: This made me
 think it convenient, that for some few days these should be re-
 moved, as accordingly they were; and how soon this occasion
 was over, they were immediately hung up in their former
 places again. At the same time I took care to have kept out of
 the view of such Priests, whatsoever might prove tempting or
 inciting about the Colledge, to kindle their endeavours for get-
 ting it a Seat or Seminary for them or their Religion, and I
 gave the necessary orders accordingly, which is well known to
 several of the Masters of the Colledge. I am sorry to be ob-
 liged to give this Declaration, but that I find it necessary, both
 for mine own, and the Reverend Principal (whose firmness in,
 and publick Sermons for, as well as his Abilities to assert and
 defend our Holy Religion, are so notour in this City) his Vin-
 dication, when what was so well and honestly meant for the
 Honour of our Religion, and to save the Worthy and Eminent
 Reformers thereof from being Exposed or Ridiculed, should be
 so grossly mistaken, and groundless, not to say maliciously, in-
 veyed and misrepresented as a Crime. Given at Edinburgh
 the 7th day of Octobr. 1690, Before these Witnesses, William
 Reid, my Secretary, and Hector Monro, Writer in Edin-
 burgh. Sic Subscribitur

W. Reid,

and

H. Monro,

Witnesses.

Tho. Kennedy.

Report.

And that on the twentythird of August last, he Baptized a
 Child in the Parish of the West-Kirk, without acquainting the
 Minister of the Parish therewith, or License from him, which
 is contrary to the Rules of the Established Church Govern-
 ment.

Review.

It is true that the Doctor did Baptize Mr. James Sees
 Child, without acquainting of Mr. David Williamson there-
 with,

with, who, at that time had no Title to be Minister of the *West-Kirk*. For Mr. *Patrick Hepburn*, was then Minister, and of the Episcopal Persuasion, and no Sentence against him; and if his Infirmities did confine him to his House, it was so much the greater Charity to officiate in his Parish, especially when the Parent of the Child (unless I mistake him) is determined never to have any of his Children Baptized by Mr. *Williamson*. But I believe the Doctor is so far from being a Penitent in this instance, that if it were to be done again, he could venture upon it without any fear or remorse, and then there was no restraint upon him; and I believe many of the Nobility and Gentry that sat upon the Commission, will think this as impertinent an Accusation, as that which follows next to be examined.

Report.

As also, that the Doctor acknowledges he had no publick Disputes one whole year, but Catechizing.

Review.

I must give the History of this particular in the plainest manner: For I think the Records of all Nations, and Histories will not parallel this Accusation (all things being duly considered) The several Committees had Order from the General Commission, to look carefully into the Dictates that were taught the Scholars in all Schooles and Universities Pursuant to this Order, The Committee, appointed to visit the Colledge of *Edinburgh*, ordered Dr. *Monro*, upon the 25th. of *August*, within two or three days after, to give up to the Clerk of the Committee a Copy of his Dictates, The Doctor told them what the Themes were, upon which he had his publick Prelections, viz. *De Deitate Christi, De ejusdem Sacrificio, De adventu Messie, De natura, ortu, & progressu Religionis Christiane, &c.* And so they needed not be Inquisitive after them, for they were not likely to find in them those Opinions, that they were most zealous against. But withal he added, that he himself wrote a very ill hand, that the Papers that lay by him were in many places blotted and interlined. But he promised where ever he could find a Copy among the Students, he would deliver it up to the review. For the Copy they wrote was more just than any he had in his keeping;

keeping; for in the very time of the *Publick Prælections*, he did Add, Change, and Alter as he saw convenient. This did not satisfy, but one of their number pleaded, that he should give up his Dictates immediately; and that the Apology he made, was a Shift and downright contempt of the Committee: I think it was *Hume* of *Pohvare* that reasoned thus, with some degrees of warmth against the Doctor: The Doctor was content to undeceive them as far as was possible, and therefore he desired they might name some of their own number to examine his Dictates, and that he would wait upon them, and read the Dictates to them himself, since he presumed none else could read them so well. It seems they found this overture reasonable; for after that offer made by the Doctor, he heard not one word more of the Dictates, they never inquired after them. However, the Doctor procured a legible Copy of his Dictates, *De Sacrificio Christi*, from one of the Students, and gave it to the Clerks, that they might give it to whom they pleased. It fell out, that when they were speaking very hotly about the Doctor's Dictates, that he told them himself, that for one year he had changed his publick Dictates into *Chatechetio Conferences*. The reason was this, That he perceived that it was not possible to order any publick Lesson, equal to the Capacity and Advantage of all the Students; for some of them being but so very young, that they were but Learning their *Latine* and *Greek*; Others of them being advanced so near the Degree of *Masters of Art*, most part of the Youth, within the Colledge, could not be thought capable to understand *Theological* Controversies, which were the ordinary *Theams* of such *Publick Prælections*. Therefore the Doctor advised with some of the Masters, what way the publick Lecture, upon the *Wednesdays*, might be made Universally useful to all the Students within the Colledge. And the result was, that he told the Students he would not put them that Year to the toil of writing any, but ordered them to convene frequently on the *Wednesdays*, and he would explain to them the *Apostolick Creed*, one Article after another, *viva voce*, this he did for that year. The Students were better satisfied, much more edified, and less wearied, than when they were obliged to Write; for now they came to the School freely of their own accord, without constraint; whereas formerly they nei-

ther writ what was Dictated, nor were all the Masters able to drive them to the publick Hall, when they had strained their Authority to the greatest height. And perhaps some of them who were most concerned then to magnifie every shadow of an Objection against the *Doctor*, have found by their proper experience, that the publick *Dictates* are no more regarded than their *Character*: This then was the *Doctor's* fault that he changed a publick Lesson, that served no end, but that of Form and useless Solemnity, into a profitable, useful, and serious Exercise. By his employment, he was obliged to teach the Youth the first Principles of *Christian Religion*; what more proper method could he devise, than go through the Articles of the *Apostolick Creed*, and explain them, partly from Scripture, partly from the assistance of Natural Reason, partly from the Universal Tradition of the Church, and partly from such Concessions of *Pagan* Authors, as might either illustrate or confirm what was believed among the Christians: This was the method he took: But was the *Doctor* obliged, by any Statute in the House, never to vary the former Custom of *Praelections*? No, that is neither pretended nor alledged; wherein then was he to be blamed, that he taught his own Scholars in the manner he judged most proper for their Edification? perhaps, when *Elias* comes he'll tell us where the fault lay, and not till then shall we ever know. Let me ask one question, and so I'll leave this Argument: Did all the *Doctor's* Predecessors so Superstitiously observe this way of Dictating, without change or alteration of the Method? No, for the truly Learned and Pious Dr. *Lightfoot*, Bishop of *Dunblain*, when he was Principal of the Colledge of *Edinburgh*, did never oblige them to write out word from his Mouth: But instead of those Dictates, recommended to them, *was voce*, the most excellent truths of the *Christian Religion*, in the most unimitable strains of Piety and Eloquence. And Mr. *Adamson* his Predecessour did Catechise, as you may see by the Printed Copy of his Catechism; nor is there any restraint upon the Principal of the Colledge, either from Statute or Custom, why he may not change his Method, as oft as he sees convenient: Yet to make a mighty matter of Arguments against the *Doctor*, his *Catechetick Conference*, must be made a part of his Crime: I think one Mr. *Law* had the honour of making this discovery, but I am not very sure of it.

Report.

Report.

And that it appears by the publick Registers of the Magistrand Laureation, that whereas, in the Year 1663, till the Year 1687, the Magistrands were always sworn to continue in the Verity and Purity of the Gospel; or in the Christian Religion reformed, according to the Purity of the Gospel; yet in the Year 1687 and 1688, when Dr. Monro was Principal, he takes the Magistrands obliged only to persevere in the Blank Christian Religion, and this Blank is found three several times in the Book, viz. At two publick Laureations, and a private one, and the Doctor having laid the blame on the Bibliothecarius his negligence, and craving the Bibliothecarius might be examined thereupon. He being accordingly sworn and examined Depones, that what he wrote in the Magistrand Book, was either by direction of the Primar, or of one of the Regents, and in presence of the Faculty, or of a Quorum of them, and that what he did write in the said Book, was always read over in presence of the Masters and Scholars. And particularly the Alteration of the Promise made at the Graduation, in the Year 1687. As also the Committee considering that at the two last Laureations, in the Year, 1689, and 1690, neither Oath nor Promise was required at the Graduation :

It is therefore the Opinion of the Committee, that Dr. Alexander Monro, Principal of the Colledge of Edinburgh, be deprived of his Office, as Primar there; and that the said Office be declared vacant.

There is a Letter written by the said Doctor, and directed to the late Arch-Bishop of St. Andrews, dated the 5th of January, 1689, owned and acknowledged by the Doctor to be his hand Written, the consideration whereof is Referred to the Commission.

Review.

Here is at last some dangerous Plot discovered: To make the Account of it as short and easy as is possible, let me first explain some words that are peculiar to our Country. By the Magistrands is understood that particular Number and Society of Students, that are ready to Commence Masters of Art; by the Laureation is understood the Publick Solemnity

of conferring this Degree ; The particular Answer to this objection, is given before ; but I will unfold the whole Matter, by propoling some Queries relating to it : The first, is, did the *Doctor* Administer the Current Oath, that was ordinarily Sworn by Masters of Art, all the time he was in the Colledge, until there was a Proclamation, Feb. 1687. by King *James*, forbidding all Discriminative Oaths ?

Yes he did. But how can that be made evident ? yes it may be made evident by the following *Transcripts* of the publick Registers, that all who Commenced Masters of Arts since the *Doctor* entred, were made to Swear the Current Oath of the House, until the Proclamation of Indulgence did forbid all such Discriminative Oaths ; and therefore the

* Publick Registers.

* Reader will be at the pains to read as follows, Anno 1686. *De disciplina Magistri Herberti Kennedy solenne formule sponsionis & Juramenti Accademici Edinburgeni præscripti nos quorum subsequuntur nomina cordicitus subscripsimus.*

So you see, that all that Received the Degree that year, did Sign the Oath, 3 Junii 1686. eidem S. S. Juramento præscripto subscripserunt Gulielmus Baird, & Joannes Monro.

Another was Graduate, 9th of July 1686. Another, July 20, 1686. Another, July 26, 1686. Another, upon the 24 August, 1686. Another, upon the 31 August 86. Another, upon the 22d of Sept. 86. Another, upon the 22d of October, 86. Another, upon the 23d of December, 86. And all of them did Swear, and Sign the same Oath that was formerly Sworn.

Then it is Alledged in the *Doctor*'s Defence, that the current Oath of the House was Administred, until all such Oaths were Prohibited by the Proclamation, Feb. 1687 ? Yes that is Alledged, and no change observed, until the 4th of April 87.

But did other Masters of other Universities, particularly in the Universities of St. Andrews and Glasgow, forbear the Imposing of all such Discriminative Oaths after the Proclamation, Feb. 87. as well as the *Doctor* ? Yes, that they did : Were they ever Challenged for this, by any Committee sent to Examine their Behaviour ? No, not at all, nor one of them was Challenged for it : What is it then that the *Doctor* is Blamed for ? He is Blamed for this, that in stead of the former

mer Oath which he would (but durst not) Impose, he required a General Promise of persevering in the Christian Religion: But is not the word, *Reformed Religion*, never to be met with in that Publick Promise, required of the Students, instead of the former Oath? Yes, I told you before, that the first Alteration that is observable, is, upon the 4th of April 87. and then the Promise was, to persevere in the *Christian Religion*: But this being thought too General and Indefinite; in the Month of June thereafter in the same Year, as may be seen in the Publick Registers; the words run, *pollicemur in puriore Religione Christiana perseverantium*: Did the Doctor at any time thereafter, in Private or in Publick, with or without the knowledge of the Masters, Order the *Bibliothecarius* to leave out the word *Puriore*? No, that he never did; Have we no other Evidence for that, than the Doctors bare Assertion? Yes, as you may see by the *Bibliothecarius* his Declaration, subjoined to this Dialogue, upon the word of a Christian, that he was never Enjoined, either by the Doctor or any of the Regents, to leave out the word (*puriore*) or (*Reformata*) But did not the *Bibliothecarius* leave a Blank, as the Inquisitors alledge? The *Bibliothecarius* will answer that Question in the Declaration himself: But are there no other Instances preceeding the Doctor's time, even when there was no Publick Proclamations, forbidding Discriminative Oaths; in which, the Masters of *Edinburgh* took the Liberty to change the Publick Formula of the Oath? Yes, several Instances may be given of such Changes, if any Man will be at the pains to peruse the Registers; I'll name but one, it is in the Year 1662, and the Students, when they Commenced Masters of Art, had an Oath Administred to them; in which, there is not the least mention of any thing Relating to Religion; and therefore the Inquisitors date the Customs of Swearing this Oath, from the year 1663; for they evidently saw, if they had gone further back, they would have met with a Formula, in the year 1662, much more Loose, General and Indefinite, than that for which the Doctor is challenged; and lest he might have any such Precedent from the Publick Registers in his own Defence; they that drew up the Report, fraudulently passed it over in silence; so they concluded, it seems, that no Religion was better, than the Christian; For some of them that sat Judges in that Com-

mittee

mitted, did Commence Master of Art that very Year, 1662, in the Colledge of *Edinburgh*; when the General Oath Imposed, only obliged them to continue, *Fautores Academiae Edinburgense*; and some Members of the Committee, scrupled not to say, that the *Formula* in the Year 1662, was better than the Promise required by the *Doctor* after the Proclamation: But what was it that the *Doctor* blamed the *Bibliothecarius* for? He might perhaps blame him, that he did leave out the word *Purior*, at sometimes, after it was Insert into the *Formula*, since he himself Declares, he was never enjoined to do so; but the plain Truth in cold Blood is, that this was no Trick nor Design in the *Bibliothecarius*, but a most Innocent inadvertence: When this Affair was tosd before the Committee, they Discoursed of it, with that Warmth and Confusion, that it was not possible to know, what they would have been at; Therefore the *Doctor* desired, that the *Bibliothecarius* might be Interrogate upon Oath, whether he knew of any Popish or Heretical Design, intended or contrived by the Masters, when they required this Publick Promise of the Students; instead of this, they enquire whether he wrote this *Formula* by any order from the Masters, as if the Crime lay in the *Formula* it self, and not in any bad Design about it: This was another Impertinence, for the *Bibliothecarius* was never Accused to have invented the *Formula* of himself, for that had been a piece of Forgery with a Witness; of which Mr. Henderson the *Bibliothecarius* is not capable, being a Youth of such Modesty and Ingenuity; it may be, he might be blamed for leaving out a word, or for Writing carelessly.

From the Answers I have given to these several Queries; The Reader may see, what was the occasion of this Change in the Publick *Formula*, after the Proclamation; and it is so much the more wondrous, that they blame the *Doctor* for obeying that Proclamation, that first warmed the *Pharisees* into their present Strength and Confidence: But before I set down the *Bibliothecarius* his Declaration; let me Inform the Reader, that when the *Doctor* was sifted before the Commission, several Questions were asked at him, and five or six times he was Removed, and the Report of the Committee was but once Read in his Hearing: It was not possible, for all Four together to give an Answer, to all the

the particulars they had heaped together in their Report ; The *Doctor* endeavoured to give a true Account of the *Formula* which was challenged ; He desired, that Mr. *Gregory*, Professor of the Mathematicks, and Mr. *Cunninghame* Professor of Philosophy, who knew the Registers much better than he did, might be Examined, but this was denied : If Mr. *Gregory*, and Mr. *Cunninghame*, had been Examined, they would quickly have explained any thing that was dark or intricate about it ; But the Earl of *Crawford* would not hear any Defence or Explication of that *Formula* ; he alledged that it obliged them only to be Christians, and that the Papists were Christians ; The *Doctor* answered that by the Protestant Religion, he never understood any thing, but unmixt Christianity, and that the Papists, *as such*, were no Christians, *i. e.* Popery is no Christianity, for tho' they were Baptized, and so Members of the Catholick Church, yet their Popery is no part of their Christianity, else the Protestants are obliged immediately to turn Papists, unless they renounce their Christianity. And therefore tho' we allow the Papists to be Christians, and some of them excellent Men too ; yet the Errours which are mixt with their Christian Belief, and which obliged the Protestants to Separate from them, is no part of the Christian Religion ; and if the Students did continue firm in the Christian Religion, I hope it had no tendency to make them Papists : But there is a Sect of Men amongst us, who value the nicest Punctilio's of the *Covenant*, more than they do the fundamentals of Christianity. It is time now to leave this, and to insert Mr. *Robert Henderson* the *Bibliothecarius* his Declaration.

A Declaration of Mr. *Robert Henderson*, *Bibliothecarius* and Secretary to the Colledge of *Edinburgh*, relating to the report of the Committee against Dr. *MO N R O*.

At Edinburgh, the 18th, of October, 1690.

I Mr. *Robert Henderson*, *Bibliothecarius* and Secretary to the Colledge of *Edinburgh*, hereby declare upon the word of a Christian ; that whereas I have deposed before the Committee

minutes appointed for the arising of the said University, that what I wrote in the Magistrand Book was by Order of the Primar, or some of the Regents, yet notwithstanding of my said Deposition; I declare that the manner of Writing was entirely left to me, and that I never intended a Blank, and that I was never enjoined by the Primar or Regents, to leave a Blank, but that the promise being drawn up into Three Articles, the Second Article being so much longer than the line, the remaining words were placed below towards the middle for Ornament, there being scarce half an Inch of distance on both hands; And hereby I further declare that I was never enjoined to leave out the word Purioro or Reformata, and that I never perceived any Design thereabout. And that the Classes of the two last Laureations, in the Years 1689 and 90. were engaged by the same promises, to which the former Classes were obliged. In Testimony whereof I have Signed these Presents, before Mr. Gregory Professor of the Mathematicks, in the University of Edinburgh, and John Smith, Student therein, and Servitor to the said Mr. Gregory; Day and Date foresaid, Sic Subscribitur.

This Declaration, contradicts the Report in three Material Instances.

Dr. Gregory,
and
J. Smith,

} Witnesses,

Rob. Henderson,

A R T I

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ARTICLES

Against

Doctor *STRACHAN*,

Professor of

D I V I N I T Y.

I. **T**hat in the New Kirk of Edinburgh, in a Publick Sermon before the Diocesan Synod, he Preached Reconciliation with the Church of Rome, adducing the Instance of the two Brethren, called Reynolds; who in Dispute, the one being a Protestant was turned Papist, and the other being Papist turned Protestant; and yet, said he, they were both good Men; and for any thing I know, they both went to Heaven. What need then is there of all this din betwixt Protestant and Papist? He also holds Consubstantiation, saying, the Church of Rome holds Transubstantiation, but I hold Consubstantiation.

II. That he is commonly * Repute to be an Arminian, and he Preached and Maintained Arminian and Pelagian Principles and Tenets in the Trone-Church, and was opposed herein by Mr. Trotter his Collegue; And particularly had one Expression, That without special Grace Renewing the Mind and Heart, a Man might Believe and Repent; and that having Believed, he might still continue, or not, as to the Exercise of Grace and Believing; or words to this purpose.

* i.e. Reputed.

K

III. That

III. That he has innovate the Worship of God; by setting up the English Service, which was never allowed nor in use in this Church; and suppose it were tolerated, yet no Toleration allows any to enjoy Legal Benefices and Charges in the Church or Universities, who in Doctrine and Worship does not agree with the Church in her present Establishment.

IV. His negligence of his Duty, in teaching Lessons to the Students, is evident in that, for the first two years his Predications went no further then his Harangue.

V. That since the Establishment of the Government, he hath Baptized Children without any Testimony from the Minister, to whose Congregation they belonged: And also has without Proclamation, in a clandestine way, Married several Persons; as for Instance, Mr. Alexander Chaplain's Daughter, to Mr. John King, Apothecary, taking a Guiny for his pains, which should have been given to the Poor of Edinburgh.

VI. His dissatisfaction with the Government, both in Church and State, is evident hereto, both by the Verbal Expressions, in Censuring and Condemning both these grounds whereupon he then left the Ministry, are sufficient for turning him out of his present Station.

VII. That the said Doctor does ordinarily neglect the Worship of God in his Family.

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AN
ANSWER
TO THE
ARTICLES

Given in
Against Doctor *STRACHAN*, Profeflor
of Divinity, in the Colledge of *Edin-
burgh*.

TO these Articles or *Libel* I am not in Law ob-
liged to give any particular Answer, unless it
were owned and subscribed by my Accu-
ser, and Witnesses adduced for the probation of the
Particulars *Lybelled*; for since the Accuser is so
Conscious to himself of his gross Prevarications
and notorious Falshoods alledged in his *Libel*, that
he dare not subscribe the same; yet since I know
my intire Innocence, as to many of the particu-
lars *Lybelled* against me; (for some of them I do not
acknowledge to be Faults) I shall not decline to give
a particular Answer to each of them, being glad
that the *Lybeller* has not had the Confidence to
charge me with any Immorality in my Life and

Conversation, reserving therefore all other Defences competent in Law.

I. To the first I Answer, That in a Sermon before the most Reverend Father in God, my Lord Arch-Bishop of *Glasgow*, then Bishop of *Edinburgh*, in his *Diocesan Synod*, I did from *Phil.* 4. and 5. recommend to my Auditors, and to all Christians of whatsoever Perswasion, that Christian Duty of *Moderation*, (of which I wish we had more at present) the want whereof is the occasion of the lamentable *Schisms* and *Divisions* that are in the *Christian Church*: But as for Reconciliation with the *Church of Rome*, as it is now Constituted, I was so far from pressing it (though to wish a true Union among all Christians were no Crime) that I did highly blame the *Romanists* for going so far to the extream, in Points controverted betwixt us and them, so as to obstruct a desirable Reconciliation, as it is to be regretted some Protestants, on the other hand, run too far to the other extream, to put a bar thereto: So that we owe it to the want of *Moderation* amongst the fiery *Zealots* of the different Perswasions, that the same is rendered so impracticable. But as to that expression, *What needs this din* (or rather noise) betwixt *Protestant* and *Rapist*, I never had such an expression. As for that of the two Brethren named *Reynolds*, I did adduce that as an Instance of the *Imbecility* and *Weakness*, *Mutability* and *Changeableness* of our Judgments and humane Understandings (while we dwell in these Houses of Clay, and the dust of Mortality, not blown out of our Eyes) upon the account whereof, we ought to have Charity one towards another, and Compassion one of another; and that they might have been both Good and Learned Men,

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Men, and might have been both saved, I know nothing to the contrary; yea, and in the Judgment of Charity I am bound to think so, if they lived and died in the *Christian Faith*, owning the Fundamentals of the *Christian Religion*, whatever Preterfundamental Errors any of them might have been intangled in. As for my alledged Saying, that the *Papists* hold *Transubstantiation*, but I hold *Consubstantiation*, it is so impudent a Calumny, and such a notorious Lye, that as I am confident the Accuser, whoever he be, dare not say he heard it, so neither can he adduce any famous Witness, that can depone the same; the contrary is so well known, that my Judicious Auditors can bear me Witness that I Preached both against the *Transubstantiation* of *Romanists*, and *Consubstantiation* of the *Lutherans*, and said it had been good, and had tended much to the Peace of *Christendom*, that the different Parties had never taken upon them, peremptorily to determine the manner of our Blessed Lord's Presence in the *Holy Eucharist*, but that they had contented themselves with that modest expression of the old Schoolman, *Durandus*, *Verbum auditus motum sentimus modum nescimus presentiam credimus*; with which also accords that known Distich, *Corpore de Christi lis est de sanguine lis est. Deque modo lis est non habitura modum*. I might adduce several Testimonies of Learned Divines of the Reformed Church, to this purpose, but I shall content myself, at present, with that one of Judicious *Calvin*, In *Tractatu de cena Domini*. *Blasphemia est negare in cena Domini offerri veram Christi communicationem, Rari & vino Corporis & sanguinis nomen attribuer, quod sint veluti instrumenta quibus Dominus Iesus* *in cena Domini* *offerri* *veram Christi communicationem*.

*Christus nobis ea distribuit. Panis enim est figuranda
 & simplex sed veritati suae & substantiae conjuncta
 panis merito dicitur corpus cum id non vaine representet
 verum etiam nobis offerat intelligimus Christum nobis in
 cena veram propriamque Corporis & sanguinis sui sub-
 stantiam donare panis in hoc consecratus est ut represen-
 tet nobis Corpus Domini, &c.*

2. As to the Second, that I am generally re-
 puted an Arminian, &c. I know not how I may
 be reputed, but I desire the *Lybeller* may conde-
 scend when, or to whom I said I was so; did I ever
 subscribe their Confession? it's known they were
 Presbyterians, and I am none. And I suppose that
 may now be reputed to be my greatest Crime;
 for if I were, it's probable these things would not
 be laid to my charge. It has been always my
 Principle and practice not to espouse the particu-
 lar tenets of any party, but as the ancient Philo-
 sopher said, *Amicus Plato, amicus Socrates, sed ma-
 gis amica veritas.* So say I, *Amicus Calvinus, a-
 micus Arminius, amicus Lutherus, sed magis amica
 veritas,* being always ready to embrace Truth by
 whomsoever it be maintained. That I Preached
 and maintained *Arminian* and *Pelagian* Tenets in
 the *Trone-Church*, in which I was opposed by
 my umqhaill Collegue Mr. *Trotter*. The *Lybeller*
 ought to prove it by famous Witnesses, and not
 simply to alledge, *Si accusare satis sit quis erit in-
 nocens.*

For I peremptorily deny, that ever I used such
 expressions as my Accuser alledges. My then Col-
 legue being now at his rest, I desire not in the
 least to reflect on his memory; what his designs
 were, in being the first Aggressor in reflecting in
 his

his Pulpit were best known to himself. Though he were *in error*, his allegation could be no probation; wherein he wronged me, I forgive him, and I hope God hath forgiven him.

3. My third Accusation is, That I have innovated the Worship of God, &c. To which it is answered, That I have indeed made use of the *English* Service in my Family, as judging it to be the way of Worship most consonant and agreeable to the Word of God, and the practice of the whole Catholick Church, even in its purest times, it being a most devout and serious way of offering up our Prayers and Praises to Almighty God, and tending most to Edification. And against this, I know no standing Law, more than against the *French* Service, which is so publicly made use of in this place, and not in the least quarrell'd: And that the *English* Service was not more in use in this Church, it's too well known to whom we owe that unhappiness, and what Unchristian and Barbarous courses were taken to prevent its orderly Establishment here, when that Royal Martyr of Blessed and Glorious Memory was endeavouring it for the good of this Church and Kingdom, which by the unjustifiable practices of the Opposers was then made an Acedama, or Field of Blood.

4. In the Fourth Article the Accuser challenges me for negligence of my duty in teaching of Lessons to the young Students, and alledges it's evident, in that for the first two years, my Prelections went no further than my harrangue. I answer, that were it so as he alledges (which whether so or not I cannot call to mind now) I could not be challenged of any negligence upon that account.

The

The subject of my harrangue being so copious that it might have furnish'd matter of dictats for several years. For it was *de Theologia in genere, de ejus dignitate, Autore, objectis, fine, &c.* Which Subject I enlarg'd upon, in dictating further than I had in that harrangue: Whereas some eminent Professors have spent several years dictating upon one point of controversy; but whensoever it was finished, I simply deny that either it or any thing else I dictated contain'd any unsound Doctrine as the *Lybeller* was pleas'd to alledge. As for *Passive Obedience*, and *Non-Resistance*, I yet own them to be sound points of Divinity, *duly stated and qualifed*; besides, that could be no evidence of negligence in regard the frequent returns of other exercises, *viz. Homilies, Exe. esies, and Disputes* among such a number of Students were such as at some times I could scarce have allowed me above six or seven Diets in dictating the whole half year. So that considering the few Dyers of dictating and how ill they were attended by the Students who were desirous rather to read what was already Published, than to be put to the toil of writing, I kept those Papers in loose Sheets, not having designed them for publick view, but it was always my judgment that if there were less writing, and more reading and meditating on what's already published, it might tend more to the advancement of Learning, and the better Education and Improvement of Youth in the Study of Divinity; and therefore I chose to recommend to them such Books as I judg'd most proper for them; by which method, and the Lords Blessing upon their pains and endeavours, many have given great Proofs of their proficiency in the said Studies, and others great grounds of hope of their being servicable to God in the holy Ministry,

Ministry, when he thinks fit in his Wisdom to employ them therein.

5. As to some Baptisms and Marriages in the Fifth Article, I knew no restraint upon me, nor any in my Station, hindering me to grant the desires of the Respective Parents, when duly invited by them to the performance of such Duties. But since the promulgation of the late Act, I have forborn any thing of that nature. As for the instance of Mr. *Alexander Chaplain*, his Liberality to the Poor of *Edinburgh*, and others, is very well known. If he had given me a Guiney for the use of the Poor of *Edinburgh*, I should not have defrauded them thereof. The Gentleman himself can declare as to that matter, for I was never so mercenary as to ask any thing for my pains.

6. As for the Expressions mentioned in the Sixth Article, they ought to have been condescended on, and proved; which not being done, I can give no answer thereto. I never left the Ministry, nor do I design to desert my present Station here; but if I be thrust from the one, as I have been from the other, upon the account of my Conscience, that cannot comply with the Conditions required, I must patiently submit, and cast my self, and my numerous Family, on God's good Providence; being resolved never to put my worldly Interest in Ballance with the Peace of my Conscience, which I have endeavoured hitherto to keep *void of offence towards God and Man*. And to follow that Apostolical Rule, which I always recommended to others under my Charge, *to obey God rather than Man*.

L

6. Lastly,

6. *Lastly*, I am charged, that I ordinarily neglect the Worship of God in my Family, which is so notorious a Falshood, that I challenge the *Libeller*, or any he can adduce to make it good, and appeal to all that have been in my Family, as Witnesses of the contrary. But it seems the *Libeller* has forgot the Third Article of his Accusation, or thinks, to use the *English Service*, is not to Worship God: To whom, for all these Calumnies, I refer him.

THE

THE
REPORT
OF THE
COMMITTEE,

Concerning

Doctor STRACHAN.

At Edinburgh the 23^d. of Sept. 1696.

AS to Doctor John Strachan, Professour of Divinity in the Colledge of Edinburgh; the Committee considering his Answers to the Articles given in against him, for his Preaching Reconciliation with Rome, and anent Transubstantiation, and Consubstantiation: That he acknowledges he has often Preached *Presentiam Credo modum ignoro*: And that it had been good that that had not been in dispute, but kept in the Ancients words: And albeit he denied his being Arminian; yet he not only refused to Subscribe our Confession of Faith in the Complex, but also declared, he was not clear to give a present answer, whether or not the Articles about Free-will, and the First Article about Justification, were agreeable to the word of God, and if he owned the same; yet he promised to give an Answer in Writing, which he hath not done: And being at the giving in of his written Answers, desired to give a particular Answer, if he would assent to these Articles, as they stand in the Printed

Confession of Faith, and if he would subscribe the same? He answered, that each of these Articles were Complex, and that he was not clear to Subscribe or Sign the same; as also considering his negligence in dictating to his Scholars: That he acknowledges he would scarce have Dictate above six or seven times in a whole half Year, and excuses the same with the returns of other Exercises, such as Homilies, Exegeses, and Disputes: As also considering that he refuses to qualifie himself conform to the Act of Parliament:

It is therefore the Opinion of the Committee, that the said Dr. John Strachan, Professor of Divinity in the Colledge of Edinburgh, be deprived of his Office in the said Colledge, and that the same be declared Vacant.

THE

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T H E
S E N T E N C E

Against

Doctor STRACHAN.

At Edinburgh the 25th. of Sept. 1690.

TH E Lords and others of the Commission appointed for Visitation of Colledges and Schools; having heard, read, and considered the above written Report of the Committee for visiting the Colledge of Edinburgh, anent Dr. John Strachan, Professor of Divinity within the said Colledge: And the Doctor being called in, and having heard the within Report read over in his presence, and he being asked if he did acknowledge that the matters of Fact, contained in the said Report were true, he did Judicially acknowledge the verity of the matters of Fact therein contained: And also he refused to Swear the Oath of Allegiance, and to Sign the same with the Assurance: And also refused to Sign the Confession of Faith, or to declare his Submission to the present Church Government, as now Establish'd: Therefore the said Commission approves of the Report above written; and do hereby deprive the said Dr. John Strachan, Professor of Divinity in the said Colledge, of his said Place, as Professor foresaid, and declares the said Place to be vacant.

Crawford P.

A N I

ANIMADVERSIONS

ON THE
REPORT

OF THE
COMMITTEE

APPOINTED

To Visit the Colledge of *Edinburgh*, concerning Doctor *John Strachan*, Professor of Divinity there, Sept. 23. 1690.

And on the Commission's Approbation and Ratification thereof. *Edinburgh*, Sept. 25. 1690.

Doctor *Strachan* being Cited to Appear before the General Commission, that was to sit, Sept. 25. 1690, at Nine a Clock in the Morning after a tedious Attendance of about four hours, was called before them, and being wearied himself, he resolved to give them very little trouble; for he had determined to make his Process as short as was possible; for he could not Reasonably think, he should meet with any Favour from that Bench; especially, since
he

he knew how his Colleague, Doctor Monro, was Treated by them that Forenoon; being no less than five or six times call'd and remov'd, with no other Design, than to wrest and misinterpret what he Answered for himself: And having no time allow'd him to clear the trifling Objections made against him; great Endeavours were us'd to intangle him in his Answers; therefore the Doctor took care to give them as little ground against him, as was possible.

When he was call'd in before the Commission, the above written Report of the Committee, was once Read over to him by the Clerk; My Lord Crawford enquired at him, if he acknowledged the things contain'd in that Report, to be true? He Answered, that he thought the Report, as to the main Substance of it, was true; but having heard it but once Read over, he could not peremptorily say so of all Circumstances relating to it: My Lord Crawford ask'd again, if he did own and adhere to that written Copy of Answers given in to the Committee in his Name? To which the Doctor Replied very pertinently; that if any Person would own and Subscribe the *Libel* given in against him to the Committee, he should then Answer it particularly. My Lord Crawford *Præses*, said there was no *Libel*, the Act of Parliament made mention of none, it was but an *Information*, and any body might Inform; The Doctor Replied, it was materially a *Libel* what ever

So much the greater shame, a Method was taken not allowed by any Act of Parliament, and contrary to the common Forms of Justice over all Nations, to receive Libels, and to conceal the Informer; and when those Scurrilous Papers had in them the Nature, Design, and Materials of a defamatory Libel, then to pretend there were no Libels given against them, because my Lord Crawford, was pleas'd to call the Libels Informations, and is it Consistent with Reason to receive Informations, or Libels, before Solemn Courts of Judicatory, and still to conceal the Informer, a Practice so infamous, that as it never had a precedent in that Nation: So I hope Posterity shall never imitate it.

word

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word they pleased to Express it by ; And that in Equity and Common Justice, he ought to know his Accuser. The *Præses* replied, there was no Accuser, neither did the Act of Parliament appoint any, and therefore, he (the *Præses*) required the *Doctor* to give a Positive Answer, whether he owned these written Answers, or not, (a Copy of them being offered to him to view them) the *Doctor* Answered, that he did own them and adhere to them.

After which, the Lord *Crawford* asked the *Doctor*, if he would *qualifie* himself according to the Act of Parliament for his place in the Colledge, by swearing the Oath of Allegiance to King *William* and Queen *Mary*, and subscribing the Declaration of assurance, the Confession of Faith at *Westminster*, and heartily submitting to the *Presbyterian* Government. The *Doctor* answered he could not with a good *Conscience* comply with the Legal Test so propos'd, and that therefore he adhered to his former answers before the Committee, whereupon he was ordered to remove, and within a little while he was called again before them: The former Report of the Committee was again read over to him, and the Commissions Sentence of deprivation following thereupon ; after the reading of both, the *Doctor* said no more, but that he thanked God he received their Sentence with great peace of *Conscience*, and *Tranquility* of Mind, which he could not have promised to himself, if he had done any thing against his convictions, to avoid that blow.

Many of the Gentlemen and others who were permitted to be present at the reading of the Report and Sentence, not having heard the *Doctor's* Answers read, nor known what pass in the Committee, might conclude upon the bare hearing of that

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that Report drawn up by the Presbyterian Ministers, that they had found him Guilty of propagating several *Heterodox* Opinions in the College, and that for such Doctrines he was deprived. Yet, some of the Members of the Commission it self, before whom the Doctor's written Answers were never read (as he is credibly informed) did entertain the same thoughts upon the hearing of such words as *Reconciliation* with the Church of *Rome*, *Consubstantiation*, *Transubstantiation*, &c. Therefore it was thought convenient to undeceive well meaning men, and expose the malice of his Accusers in this particular.

1st. The Committee did consider his Answers to the Articles of his *Libel*, but they do not plainly declare what it was in those Answers that they did consider; we know very well they did consider his Answers, and it was not possible for them to find in them either *Untruth* or *Impertinence*; it's true, they accuse him that he Preach'd *Reconciliation* with the Church of *Rome*, but they thought it no part of their business to prove it, no nor so much as to examine one Witness that ever heard the Doctor utter the least expression that might favourably insinuate a *Syncretisme* with the *Roman* Church; so it is very odd that the Committee's consideration of his answers should be named as one ground of the Sentence which pass against him, before the General Commission of the *Visitation*.

2^{dly}. They considered his answers concerning *Transubstantiation* and *Consubstantiation*, &c. But is it possible for a man at one, and the same time, to hold both those Opinions? Or can a man Preach *Reconciliation* with the Church of *Rome*, if he himself hold only *Consubstantiation*, and yet recommend to the People that the Doctrine of the *Romanists*

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may

may be complied with, who say that there is no such thing as Bread in the holy Eucharist after Consecration. It seems the *Libeller* thinks there is no great difference between the *Lutherans* and the *Romanists*; had he listned to an Impartial Monitor, *Lyfsmachus Micanor*, in time of the late troubles, he would have found that it is much more easie to reconcile Popery and Presbytery than the *Lutherans* and *Romanists*.

3dly. But the Doctor acknowledges, that he had Preached *Præsentiam credo, modum nescio*; and that it had been good for the peace of *Christendom*, the manner of our Saviour's Presence had never been so hotly disputed, but kept in the words of the Ancients. This is a piece of Logick that the Doctor cannot understand: must he that says, *Præsentiam credo, modum nescio*, necessarily believe *Transubstantiation*, or *Consubstantiation*, one or both. I think the Church of *England* will not say so, for it holds the Real, effectual Spiritual Presence, and yet denies both *Transubstantiation* and *Consusubstantiation*. And did not the Doctor say plainly *modum nescio*, how then can they affirm that he had any kindness for either of those opinions, since the fault of both is so plainly disowned by the Doctor: He believed the Presence, but the manner of the Presence he did not know.

But since those words in his answers, *præsentiam credo*, was so greedily laid hold on by the Presbyterian Ministers, Members of that Committee, that when they heard them they desired the Clerk to note that especially, it will not be amiss over and above what is represented in his written answers, to put those Gentlemen in mind that they should read Mr. *Calvin* more frequently, whom they have deserted shamefully in many things, and in his

Tract

Tract De Cæna Dom. after the words formerly cited by the Doctor, they will meet with the following words, *Fatemur omnes, nos, cum juxta Domini institutum fide Sacramentum recipimus, Substantiæ corporis & sanguinis Domini vere fieri participes. Quomodo id fiat alii aliis melius definire & clarius explicare possunt. Ne vis sacro sancti hujus mysterii imminuatur, cogitare debemus id fieri occulta & mirabili Dei virtute.* Do they allow of this saying of Calvin? If they do, I am sure the Doctor said less than what may be deduced from them by necessary consequence, if they were contentiously insisted on. And how can they be so captiously querulous, as to dream of Chimera's and Monsters in the Doctrine so currently taught in the most Famous Schools amongst the Protestants?

It may be Mr. Calvin's Treatise *de Cæna Dom.* is not so easily had as his Book of *Instit.* which I think very few of the Presbyterian Ministers want, then let me entreat them to look to the following Testimony from Mr. Calvin, in which he writes so Religiously and Reverently of that Sacred Mystery of the Eucharist, *Quaquam autem cogitando animus plus valet, quam lingua exprimendo: rei tamen magnitudine ille quoque vincitur & obruitur, itaque nihil demum restat nisi ut in ejus mysterii admirationem prorumpam, cui nec mens plane cogitando nec lingua explicando par esse potest:* And par. 10. of the same Chapter, *Summa fit non aliter animas nostras Carne & Sanguine Christi pasci, quam panis & vinum corporalem vitam tuentur & sustinent: neque enim quadrare tanalogia signi nisi alimentum suum animæ in Christo reperirent, quod fieri non potest nisi nobiscum Christus, vere in unum coalescat nosque reficiat carnis suæ esu, & sanguinis potu. Etsi autem incredibile videtur in tanta locorum distantia penetrare ad nos Christi carnem, ut nobis sit in cibum,*

*Lib. 4. Cap. 17.
Sect. 7.*

*Meminerimus quantum supra sensus omnes nosse et entia
arcana Spiritus sancti videmus & quam fultam sit ejus im-
monstratam modo nostro velle metiri. Quod ergo mens
nostra non comprehendit, concipiat fides, Spiritum
vere unire quæ locis disjuncta sunt, &c. And Paragr. 32.
ad initio. Porro de modo si quis me interroget fateri
non pudebit, sublimius esse arcanum, quam ut vel mea
ingenio comprehendere, vel enarrare verbis queat, atque
ut apertius dicam experiar magis quam intelligam, &c.*

Several other Testimonies might be gathered to-
gether from many other Reformed Divines; but
that is not the design of this Paper, it is enough
by one or two Authentick Testimonies to expose
the silliness of such men as find fault with every bo-
dy that does not follow their words as well as
their Sentiments. I think the learned Bishop An-
drews understood the Doctrine of the Church of
England sufficiently well, who in his answer to
Cardinal Bellarmine, hath these words, *Dixit Chri-
stus Hæc est Corpus meum: non hoc modo, hoc est corpus
meum. Nobis autem vobiscum, de objecto convenit, de
modo lis omnis est. De, hoc est, fide firma tenemus quod
sit: de hoc modo est (nempe Transubstantiatio in Corpus pa-
ne) de modo quæ fiat ut sit, per, sive in, sive cum, sive sub,
sive trans, nullum inibi verbum, & quia verbum nullum
merito a fide procal ablegamus, inter Scita Schæke po-
nimus, inter fidei Articulos non ponimus.* And after
he had instanced the saying of Durandus, cited by
the Doctor, he adds, *Præsentiam credimus, nec mi-
nus quam vos, veram. De modo præsentia nil re-
mere definimus, addo, nec anxie inquirimus, non magis
quam in Baptismo nostro, quomodo abluat nos San-
guis Christi, non magis quam in Christi incarnatione,
quomodo nature divine humane in eandem hypostasim
uniatur.*

Notwithstanding of all this, the Doctor did not Believe, Assert, or Recommend, the Corporal and Carnal Presence of our Saviour in the Eucharist; but he lov'd to Express his Reverence of that Mytery, otherways than the *Presbyterians* do; who, for the most part show so little regard unto it, that in the *West of Scotland*, their greatest Zealots, did not Administer the Sacrament of the Lord's Supper for twenty years together.

Of this many instances may be given in the time of the late troubles, though it be a part of the constant nourishment of Christ's Family upon

The next thing those sharp-sighted Inquisitors, did consider in the Doctor's Answers, is, that tho' he denied his being *Arminian*, yet he not only refused to subscribe their Confessions of Faith, in the Complex, but also declared, he would not then give a present Answer whether or no he thought the Article about Freewill, and the first Article about Justification were agreeable to the Word of God, and whether he owned the same. In what Sense the Doctor denied himself to be *Arminian*, may be seen in his Answers to the *Libel*; of the rest take this following account. When they asked him, if he would Subscribe the *Westminster* Confession of Faith, he answered that he would Subscribe no Confession composed by fallible Men, but so far as it might be agreeable to the Word of God. For since those Gentlemen at *Westminster* were not Divinely inspired, their Dictates might be fairly examined, and that his Subscription to any Confession did necessarily imply this reserve and limitation.

Earth, till he return to Judge the quick and the dead.

Then the Doctor was desired to instance those Articles in the *Westminster* Confession, he thought not agreeable to the Word of God. To this he replied, he was not obliged; it was enough that he gave them this plain and positive Answer, he would not Subscribe the *Westminster* Confession, without the

Nor could it be reasonably thought he came there to be examin'd by such Pedagogues.

the former Restriction : For he never made it much his Business, since this *Visitation* began ; especially, to look so narrowly into the *Presbyterian* Books ; and for the Particular Articles about which they desired to know his Judgement, it was needless for them to be so Inquisitive, for if he refused any one part of what was required by the present Law, he was sure to be deprived, so it was not worth the while to satisfy the Curiosity of the *Committee-Men* in their little Punctilios.

Yet he promised (saith the *Report*) to give a particular Answer in writ concerning those Articles of Freewill, and Justification, and here they plainly Insinuate him guilty of Breach of promise ; it is true, the *Doctor* did promise if the *Libel* had been Subscribed and owned by any Informer, to return a particular Answer to all the Articles that were contained therein ; but to give *them* an account of his private Judgement in the Articles of *Freewill*, and *Justification* was needless, for every Man's Conscience did plainly convince him, he had Freewill, else he could not see how the remorse of Conscience could be understood, which makes the Remembrance of our willful Sins so uneasy to us.

Next they will have the *Doctor* Guilty of Negligence, because he did not oblige the Students to write his Dictates so often as the Visitors would have had him, though the frequent returns of other Exercises, (much more useful) made this impossible to him. But this is an impertinence not worth considering, and the same exception hath been sufficiently answered in the former Tryals.

Besides, since most of the Students of Divinity are obliged once a Year to sustain publick Disputes, and that the Professor is allowed but two Dyets

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a Week, it was not convenient he should Dictate above seven or eight times a Year, else he could not but hinder the Freedom and Solemnity of their publick Disputes and other Exercises.

Now in the last place, they mention the *Doctor* would not qualifie himself according to Law, it is certainly true, that he will never prostitute his Conscience so far as to do any thing wilfully against his Convictions in a matter of so great Consequence: And it might be expected by such as did not well know the Ministers that sat in that *Committee*, that they, who pretended so much to a tender Conscience, would have taken more pains to inform the *Doctor*, than presently to insert in their Report to the Commission, (without acquainting him) what they had snatcht from his Mouth upon surprize. The *Presbyterians* in the Year 1638 were truly more Civil, and took some pains in the beginning to inform such as differ'd from them, tho' their Methods afterwards became very severe. But the plain Truth in this matter is, that the Suspicion of being *Arminian*, (especially his Reading the Liturgy of the Church of *England*) was it that made his Enemies implacable, because that in the third Article of their *Libel* against him, they seem to pass Sentence against him, upon this very head before he was heard, for (say they) none can Legally enjoy Benefices in the Church or Universities, who differ from the Church of *Scotland* in her *Present Establishment* in *Doctrine* or *Worship*.

Next, he was Examind more particularly about the *English Liturgie*; They ask'd, whether he used that Service in his Family, before the Revolution? To which he Answered, he did, tho' not so frequently; yet he did not so constantly tye himself

to that Form, but that he used *Concise Prayer*; upon the hearing of this, one of the Ministers said, that it was not usual for such as were accustomed with that Service, at any time to use *extemporary Prayers*; neither did he think that such should pray after that manner; and therefore the Doctor, making use thereof, was a *Schismatick* from the Church; of which he was a Member; so *Saucily* do they talk, when they themselves are *Schismaticks* from the *Universal Church*; yet they venture to Brand all others that differ from them with that *Infamous Character*; they think none can Pray as they do; and the plain truth is, that, in some Sense, it's very true; for it's very difficult to reconcile so much *Boldness* and *Indiscretion*, as is observable in their Prayers, either to the Fear of God, or Christian Humility.

They then ask'd the Doctor, who concurred with him in that Worship? He answer'd, That of late, since the Church was pull'd down, a great many of *good Quality* did frequent it. At which they were greatly nettled, and asked him again, who had pulled down the Church? To which the Doctor replied, he was not obliged to give any particular answer, it was evident enough, that a National Church establish'd by Law was pull'd down. To which one of their number said, that that was pretty indeed, if the pulling down of fourteen * *Cartes*, was the pulling down of the Church. This Gentleman should have remembered that there was many more than fourteen pull'd down by the Rabble, and more since by *Presbytery*; but out of kindness to him, I shall make no particular answers to what he said in his passion.

* Old Fellows.

He was next desired to answer positively whether he was an *Arminian*? The Doctor answered, that

that the *Arminians* were *Presbyterians*, and he was none. The same Person ask'd again what the Doctors judgment might be of the five controverted Articles? To which he answer'd, that he was not oblig'd to declare his private judgment in those controversies. If they thought *Arminianism* a crime that deserved deprivation, they might accuse him, and prove it against him, for he was not oblig'd to accuse himself.

At last, one of the Ministers expressly required him to declare his opinion about the Doctrine of Freewill and Justification, to which the Doctor replied as before. Sometime before the Doctor once ask'd the Committee whether they were a Civil or Ecclesiastick Judicatory? If a Civil, how came the Presbyterian Ministers to sit there, who clamour'd perpetually against the Bishops for being Members of Parliament, since now themselves acted by a Commission from the Parliament; and if Ecclesiastical, he wish'd to know from whom they had their Power? Thus the Doctor was tossed and wearied with their endless trifling and insidious Questions.

When I look back upon all the steps of Dr. *Strachan's* Tryal, it brings to my mind one of the Fables we were taught when we were Boys. *The Wolf and the Lamb* met at a Fountain, as soon as the Wolf saw the Lamb he Lybell'd, and accus'd him, first that he troubled the Waters; for the Wolf alledged he could not drink them; the Lamb answer'd that he could not trouble the Waters, he stood much lower than the Fountain. This Accusation being removed, the Wolf told him that six Months ago he heard the Lamb curse him. The Lamb answer'd that he was not six Months old: so the second Accusation was as calumnious as the first. Then the Wolf told him, if you did not, your Father did curse me: There was no answering the third Article of the Libel, so the Lamb was worried.

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Reader,

Reader,

THow hast now heard how the Presbyterian Inquisition proceeded against these two Doctors, with the same Rigour and Severity they Persecuted all such as they judged to be of the Episcopal Perswasion in that Colledge, and in all the Colledges of the Mother University at St. Andrews: One Instance more of the Presbyterian Partiality in Judging, I must not here omit, and it's this.

They admitted and sustained Libels against all the Masters that they thought Episcopal, without the least shaddow of any Accuser or Informer, when themselves also knew the Article to be most false; yet if any of the Masters who were Presbyterians, or who had insinuated themselves into their Favour; I say any such were informed against, tho' the Indictment was subscribed by Men of undoubted Reputation; and contained many things that justly deserved deprivation; yet the matter was huddled up, without examining any one Article. As in the Case of Mr. Andr. Massie, against whom an Information was given in, subscribed by two Gentlemen of Great Learning and Reputation, the one a Doctor of Medicin, the other a Master of Arts in Edinburgh; but the Inquisitors knew that these Informers were not of their Gang, nor had any liking to their Cause, and therefore they took no notice of the Charge, which is as follows.

Information against Mr. Massie.

THere being a Commission granted by Their Majesties and Estates of Parliament, to some Noblemen, Gentlemen, and Ministers, for Visiting the Universities of this Kingdom; the said Visitors are earnestly desired to Consider and Examine the Behaviour and Management of Mr. Andrew Massie, Regent in the Colledge of Edinburgh, who these several years has been an useles and unfit Master of the said University.

1. The Visitors are desired to consider Mr. Massie's base and

and indirect ways to procure Scholars to himself, which is thus; While he was a Regent in old *Aberdeen*, during the whole Vacance, he used to Travel up and down the Country, and where ever he heard there were any young Boys, without any Introduction, he would impudently address himself to their Parents and Friends, and assure them that the Boys were fit for the Colledge, albeit, very often they did not understand a word of *Latin*; and if any of their Parents or Friends did object to him, their Children not being qualified, he did promise to make up the same, by extraordinary pains and care by himself, which he never did yet, being the most superficial and unconcerned Master that ever was in an Univerfity, as will appear afterwards. When he came to the Colledge of *Edinburgh*, and found that way not so practicable here, his method was, and is, to spread confidently abroad, that none of the Courses were necessary, which preceeded that which he taught for the time; so that he never fail'd to have Semies, Bachelours, and Magistrands, who were never at any Colledge before, and he admitted them to be Scholars, without offering them to be examined by the Principal or Masters. And this he did so frequently, that there was a publick Process intended against him, in *Anno. 1684*. And as this is not out and known to the whole Univerfity, so the same can be proven by particular Witnesses.

2. The Visitors are desired to consider his way and manner of Teaching his Scholars, which is so trifling and superficial, that there can be no excuse given for it. For, 1. He never explains his Notes, but unconcernedly reads them shortly over, without ever making any Digression or Commenting upon them, so as to make his Scholars to understand them. 2. There are many in his Class, at whom he will not ask one question in the whole year, nor once examine them. 3. He takes no notice of the Absents; since many of them will be absent for some weeks, and yet he never misses nor calls for them, neither does he fine or punish them for their absence; and the effect of this, the time he

tought his last course was, that the trafficking Priests and Jesuits did debauch more of his Scholars then of all the other Students in *Scotland* beside. 4. He takes as little notice and care of his Scholars when present; for albeit his Class be numerous, yet there will not be eight or ten taking notice of what is said or dictated, while the rest in his presence are talking, tossing, and fighting together in the School: And an effect of this is, that there is more expence for mending the Glass Windows of his School, than of all the other Schools besides. 5. He gives very ill attendance; for all along, and particularly the last Session of the Colledge, he never entered the Colledge till half an hour after eight in the Morning, and near eleven in the Forenoon; and this was so well known to his Scholars, who did not expect him sooner, that it made them either stay from the Colledge altogether, or so disturb it, that it was hardly possible for other Masters to keep their Meetings at these times. 6. He has very few Meetings with his Scholars on the Lords day, and takes no care that the Scholars attend, since of seventy or eighty, of which his Class may consist, there will not be above eight or ten present. 7. He altogether neglects the Office of *Hebdomader* (which was the most useful attendance in the Colledge, for preventing of Tumults) in so much that the Scholars did ordinarily brag, that *Massie's Week* was near; and that then they should be reveng'd of one another.

3. The Visitors are desired to examine his care anent the Library, which should be very dear to all the Masters; and yet Mr. *Massie* took no care to make his Scholars pay their dues at their *Matriculation*, and *Laureation*; and particularly this last three years there were to the number of 58 of his Scholars, whom he would not bring to *Matriculation*, notwithstanding he was desired thereto by the Principal; and the Catalogue

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logue of these Scholars Names the Bibliothecar can exhibit to the Visitors if required. It is evident by the Journal Books of the Library, that in the Year 1680, or 1681, there was taken out of the Money belonging to the Library Twenty Pounds Sterling, or thereby, for uses unknown to any of the present Masters, for which Mr. *Masse* gave his Ticket, and which Ticket, without paying the Money, he did again take up from Mr. *Robert Henderson* the Bibliothecar, or his Father; who can give the best account of these Affairs, and his other Dealings anent the Library.

4. The Visitors are desired to consider what he Teaches, or rather what is contained in his Notes, (which for the grofs of them he Copies from those of Mr. *John Strachan*, who was a Regent when he entered to the Colledge of *Aberdeen*, and afterward turned Jesuit) and they will find in the questions, wherein there is occasion of differing from others; that his Doctrine is either such as tends to *Scepticism*, and uncertainty of all things, or such as inclines to *Atheisme*: As when he asserts that a Creature may Create its own self, and that even as the principal and efficient Cause; Or such as favours *Popish Transubstantiation*, as his Doctrine concerning the *Bilocation* of Bodies; or such as favours *Arminianism*, as his Doctrine *de Scientia media*; or such as inclines to Superstition, and the Diabolick Art, as the Doctrine of Judiciary Astrology, and particularly *de Genituris*, which, contrare to the Example of all Christian Schools, he enlarges upon and Exemplifies; or such as is pure incomprehensible Non-sence, as when he says the *Diagonal* of a Square is not really longer than the side; and for his publick Appearances, his maintaining of *Theses* in the common School on the *Saturdays*,
amounts

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amounts to no more than giving of the Jesuits answers to evident truths, viz. That the contrair is the opinion of some Doctors, and consequently probable, and may be safely followed; and on the last *Saturday of March* last in the hearing of all the Masters, and some of the *English* Gentlemen who were accidentally present, he stuck not to say in expresse words, That *Deus non justè punit peccatores*. And always at these publick Disputes he falls out in such passions, when any thing is reasonably urged against him, that the Students cannot forbear to hiss at him.

5. Albeit, for the time the Visitors be not troubled with an Account of his gross Hypocrisie, Covetousness and the Immoralities of his Life: Yet it is not amiss that they know his merits in relation to the present Established Government of Church and State; it's true, he was bred Presbyterian, and did take all the Oaths, and lies under all the Obligations that were at those times imposed when he was bred, and first entered in publick Employment, from the year 1647 to the year 1669. But it's as true, that without any scruple, he broke all these Bonds, took the Declaration and all Oaths of course in King *Charles's* Reign, and conformed and complied as much as any man. And when he came to be Regent in the Colledge of *Edinburgh*, he owned his dislike of the Students burning of the Pope in the year 1680; and in the year 1681 he took and swore the Oath of the Test; and again in the year 1685 in the late King *James's* Reign, he swore the same Oath again on his bended knees before the then Bishop of *Edinburgh*. His courting of the Popish Priests was so often and barefac'd, that (beside his conniving at their seducing and perverting his Scholars to the *Romish* Religion) in the year 1687

at the publick *Laureation* in the common School, He, as a *Præses*, Invited, and had with him in the Pulpit, Father *Reid*, as he called him, a Dominican Fryar, and a trafficking Papist.

After the Battel of *Gillicrankie*, he went to complement a Popish Lady on the Victory: And frequently this Summer he has averred that the Church of *England* is the best constitute Church, and that the *Scots* Episcopal Clergy are the honestest Men in the World. It's true, he will take all the Oaths that can be put to him, but the Visitors would consider that he hath already broken all the Engagements by which he was tyed to the Presbyterian interest: Neither can the Government ever be secure of him, since beside his practice, he teaches in his Notes, That *Potest dari Dominium duorum in solidum in unam & eandem rem per notabile aliquod tempus*. So that tho' he swear that King *William* is King *de Jure*, yet, according to his Principles, King *James* may be so too.

W A R-

*Warrant by the Commissioners for Vi-
siting of Universities, for Citing
of Parties before their Committee at
Edinburgh.*

THe Lords and others Commissioners, appointed by Act of Parliament for visiting of Universities and Schools within this Kingdom, do hereby require and Command

Messengers to pass to the Mercat Cross of *Edinburgh*, upon a Mercat Day, betwixt ten and twelve a Clock in the forenoon, and immediately thereafter, to the most patent Gate of the University of *Edinburgh*, and sicklike to pass to the Mercat Crosses of *Edinburgh*, *Haddingtoun*, *Duns*, *Greenlaw* and *Lauder*, *Jedburgh*, *Selkirk*, *Peebles*, *Linlithgow* and *Stirling*, and thereat, after open Proclamation, and publick Reading of the said Act of Parliament, herewith sent, appointing the saids Visitors, and this present Warrant, to Summon, Warn, and Charge the Principal, Professors, Regents, and all others Masters of the University of *Edinburgh*, and School-Masters teaching Latin in the said Town, at the Mercat Cross of *Edinburgh*, and Colledge Gate thereof, and all other Schoomasters, teaching Latin within the Shires of *Edinburgh*, *Haddingtoun*, *Berwick*, *Roxburgh*, *Selkirk*, *Peebles*, *Linlithgow* and *Stirling*,
at

at the Mercat-Croſſes of the ſaid burghs of the
reſpective Shires, within which they live, upon
fifteen days warning, to compare before the Com-
mittee of the ſaid Viſitors, delegat by them con-
form to the ſaid Act of Parliament, to the effect
therein ſpecified; at *Edinburgh*, in the High Com-
mon-Hall of the Colledge thereof, the twenty Day
of *Auguſt* next to come, at ten a Clock in the
forenoon, to answer and ſatisfie the ſaid Committee,
upon the points contained in the ſaid Act of Par-
liament, conform to the Inſtructions given by the
ſaid Commiſſioners to them. And likewiſe, the
ſaid Commiſſioners do hereby require the ſaid
Meſſengers at the ſame time and place, and in the
ſame manner, to ſummon and warn all the Loidges,
who have any thing to object againſt the ſaid Prin-
cipal, Profeſſors, Regents, Maſters of the ſaid U-
niverſities, and School Maſters teaching Latin with-
in the bounds of the ſaid Shires, to compare before
the ſaid Committee, the ſaid day and place, to
give in objections againſt the ſaid Principal, Profeſſors,
Regents and others foreſaid; And alſo requiring the
ſaid Meſſengers, at the ſaid time and place, to make
Intimations to the Magiſtrats of the Burghs-Royal,
within the ſaid bounds, that they ſend in ſubſcribed
Liſts of the School Maſters, teaching Latin with-
in their reſpective Burrows Royal, and to the She-
riffs of the Shires, above-named, that they ſend in
Liſts of ſuch School Maſters, within their reſpective
Shires, out with the Burrows-Royal; which ſub-
ſcribed Liſts are to be ſent to the Clerks of this
Commiffion, or their Deputs appointed for that
Committee, which is to meet at *Edinburgh*, and
that betwixt and the ſaid twenty day of *Auguſt*
next, to which the ſaid Principal, Profeſſors,
Regents, and others Maſters are Cited, as the ſaid

O

Sheriff

Sheriffs and Magistrates will be answerable in like manner the Messengers, executioners of this present Warrant, not only to read publicly the same, and the Citation to be given therein at the said Mercat Crosses and Colledge Gate, but also to leave Printed Copies of the said Act of Parliament, and Copies of this present Warrant, and of the Citation thereof, upon the Mercat-Crosses of the Head-burghs of the said Shires, and upon the most patent Gates of the said Colledge. Requiring lastly, the said Messengers, or executioners of these Presents, to return the same with serual Executions, and Indorsations thereof, duly subscribed by them, before subscribing Witnesses, to the said Clerks or their Deputs, betwixt and the said day of the said Committee meeting at Edinburgh. For doing of all which, these Presents shall be their sufficient Warrant. Given at Edinburgh, the twenty fifth day of July, One Thousand six Hundred and ninety Years, And Ordains these presents to be Printed. Extracted forth of the Records by me

THO BURNET, Clerk.

FINIS.

ERRATA.

Page 1. line 1. for here, read, that. Page 7. line 23. for not only, read, and next, to which, read, that. Page 12. line 14. for the, read, as the

